THE ZOIST:

A JOURNAL

OF

CEREBRAL PHYSIOLOGY & MESMERISM,

AND

THEIR APPLICATIONS TO HUMAN WELFARE.

"This is Truth, though opposed to the Philosophy of Ages."—*Gall.*

VOL. I.

MARCH, 1843, TO JANUARY, 1844.

LONDON:

HIPPOLYTE BAILLIÈRE, PUBLISHER,
219, REGENT STREET;

PARIS: J. B. BAILLIÈRE, RUE DE L'ECOLE DE MEDECINE;

LEIPSIZ: T. O. WEIGEL.

M DCCC XLIV.

Clark
8340.
Medical
2-20-1923
Gen
3
10 vols.

LONDON:

PRINTED BY WALTON AND MITCHELL,
24, Wardour Street, Oxford Street.

INDEX.

page.

Association, Phrenological, 1843. 221
——————————— Declaration of certain Members of the.... 148
——————————— On the Conduct of certain Members of the 143
Association and Suggestion 285
Atkinson, Mr., on Mesmeric Phrenology 134
———————— his judgment on the Rev. Mr. Moffatt's Head 137
———— —— Letter on the conduct of certain Members of the Phrenological Association 143
———— Paper on the Head of Mr. J. Varley..... 137
——————————— the late Lord Eldon 277
———— Paper on the Organ of Size 390
Benevolence and Imitation 369
Brindley, Mr., Cures with Mesmerism 464
———————— Brain, Affection of, cured with Mesmerism 466
———————— Cases of Clairvoyance..... 467
———————— Heart, Affection of, cured with Mesmerism 465
Cerebral Physiology..... 1
Chenevix, Mr. the more modern introducer of Mesmerism into England 65
Clairvoyance, apparent Cases of 467
Constable, Mr., R.A., Head of 385
Cooper, murderer, Head of 46
Criminal Code 101
Davey, Dr., Case of morbidly-excited small organ of Veneration 38
———————— of Homicidal Insanity 247
———————— on Criminal Insanity..... 253
———————— Medico-Legal Reflections on the Trial of M'Naughten.. 397
Dance, St. Vitus's, Cases of, cured by Mesmerism 195
Death, against the Punishment of 49
Development, Reporting on 25
Education as it is..... 351
Eldon's, Lord, Head 277

418224

Google

page.
Elliotson, Dr., on the Plea of Insanity 139
——— ——— on the Influence of the Feelings on the Intellect 296
——— ——— on the Head of the murderer Cooper and against the Punishment of Death 46
——— ——— Opening Address to the Phrenological Association .. 227
——— ——— Cures of Insanity with Mesmerism 161
——— ——— St. Vitus's Dance——— 195
——— ——— Palsy ——— 300
——— ——— Epilepsy ——— 407, 457, 458
——— ——— Hysteria ——— 427, 429
——— ——— Jumping Fits ——— 453
——— ——— Numerous Cases of Surgical Operations without Pain in the Mesmeric State 211
——— ——— on the Anti-mesmeric conduct of some Medical Men.. 208
Engledue, Dr., Case of homicidal Insanity 246
——— ——— The Law of Insanity 263
Epilepsy, Cure of, with Mesmerism 407, 457, 458
Feelings, Influence of, on the Intellect 296
Grief, effects of, cured with Mesmerism 461
Heart, affection of the, cured with Mesmerism 465
Hering, Mr. W., on the Head of Mr. Constable 385
Hope, Doubts on the Organ of 296
Hysteria, cured by Mesmerism 427, 429
Imitation and Benevolence 369
Insanity, Plea of 139
——— Law of 263
——— Cases of, cured by Mesmerism 161
Jumping Fits, cured by Mesmerism 453
Lang, Mr., on Mesmerism 349
Letter from a Mechanic 273
Lowe, Mr., Hudson, on the Organ of Wit 266
——— ——— Suggestion and Association 285
Mania, Lecture 95
Materialism 288
M'Naughten, Trial of 397
Mesmerism, late introduction of, into England 58
———, Phrenological 55, 236, 248
———, the Gift of God 217
Moffatt, the Rev. Mr., his Head 137
Montagu, Mr. Basil, his efforts to abolish Hanging 284
Nall, murderer, Head of 44
Palsy, Cases of, cured by Mesmerism 300
Pleasure and Pain, Ultimate Sources of 129
Prichard, Dr., Strictures on 405

page.
Prideaux, Mr., on Reporting Development..... 25
———————— Temperament..... 32
———————— Cases of St. Vitus's Dance cured by Mesmerism .. 202
———————— New Views in Phrenology..... 392
Rheumatism, cured with Mesmerism 462
Sampson and Simpson, Messrs. 156
Size, Organ of 390
Society, Phrenological, of London..... 41
———————————— 134
———————————— 227
Spencer, Mr. Herbert, on Imitation and Benevolence 369
Taylor, Murderer, Head of..... 42
Temperament, Mr. Prideaux, on 32
Trevelyan, Mr., Letter from 275
Tubbs, Mr., Cures with Mesmerism 460
———————— Grief, Effects of, cured with Mesmerism..... 461
———————— Muscular Pain removed by Mesmerism ..... *ib.*
Uwins, Mr., Case of Mesmeric Excitement of Cerebral Organs..... 55
———————— on the Head of Mr. Constable, R.A. 386
Varley, Mr. John, his Head 139
Veneration, Morbid Excitement of, when small 38
———————————— with Disease of the Membranes over it 40
Verity, Dr., his affair with the Edinburgh Phrenological Society.... 472
Wit, the Organ of 266
Wood, Mr., on the Head of the murderer, Taylor..... 42
———————————— Nail..... 44
Wakley, Mr. 92
———————— 161
———————— 171
———————— 176
———————— 422

Google

Digitized by Google

THE ZOIST.

No. I.

APRIL 1843.

PROSPECTUS.

THE object of this work is to collect and diffuse information connected with two sciences—CEREBRAL PHYSIOLOGY and MESMERISM.

The science of CEREBRAL PHYSIOLOGY has made but little progress during the last fifteen years, notwithstanding its extensive diffusion as a popular study. How is this to be accounted for? By its having attained a state of completeness which leaves few facts to be discovered? Such a proposition cannot be entertained. We believe the cause will be found in the unwarranted notions of the perfection of their science generally prevalent amongst Cerebral Physiologists, in conjunction with that spirit of conservatism, the sworn foe to all progress and improvement, which is as apt to intrude itself into science as into politics, and with equally injurious results.

A generation has grown up since the first introduction of the science of Cerebral Physiology into this country. The promulgation of this new philosophy has cast upon the world of thought a flood of new ideas, new views, and new prospects. But, instead of testing their truth, men have been engaged in questioning their applicability to favourite doctrines and established ways. Too often those who should have defended them have adopted the equivocal and coward-like policy of endeavouring to trim and square them with the standard of opinion for the hour, thus pandering to ignorance and sacrificing truth at the shrine of a mistaken expediency; for vain and fruitless will ever be the attempt to amalgamate the facts and inductions of science with the dreams and chimeras of a

bygone, ill-informed age. It is not by mutilating truths that man can render them subservient to his use.

The leading facts and first principles of the science are easily acquired: and the majority remain satisfied with this amount of knowledge. But this is only the first step to the portico of the temple. The mere array of a few facts cannot give men the least idea of the power of the mighty engine they possess to push them onward in the race of human improvement. They have yet to *study* the science which will compel them *to study themselves*,—they have yet to become acquainted with its philosophy, with its regenerating powers, with its practical application to the affairs of man individually and collectively, in fact, to all that appertains to humanity.

A periodical devoted to these objects has long been a desideratum, and the Editors of this Journal will endeavour to furnish a medium for the freest expression of thought on questions of social, moral, and intellectual progress. In giving an opinion on important questions, they will not be influenced by external movements, either popular or the reverse. They claim perfect independence of thought, but will be guided in the expression of it by the unerring principles of their science. They aim to be truth-seekers, and they consider it to be their duty to promulgate the "truth of facts," impelled by the conviction that all truths are subservient to the happiness of mankind.

The discovery of a new truth gives to the philosopher intense delight. The science of MESMERISM is a new physiological truth of *incalculable* value and importance; and, though sneered at by the pseudo-philosophers of the day, there is not the less certainty that it presents the only avenue through which is discernible a ray of hope that the more intricate phenomena of the nervous system,—of Life,—will ever be revealed to man. Already has it established its claim to be considered a most potent remedy in the cure of disease; already enabled the knife of the operator to traverse and divide the living fibre unfelt by the patient. If such are the results of its infancy, what may not its maturity bring forth? Let us pause for a moment to survey our position. An acute susceptibility of pain has been diffused throughout the human body to warn man of injury, and hitherto it has been deemed a necessary consequence that suffering should follow the violation of its integrity. Behold, in a painless operation during the trance, the arrest of an important function at the will of man! and for the purposes of beneficence,—a result which a few years since it would have been considered madness to conjecture. Is not this a triumph justly deserving the name

of glorious, quickening the pulse in the bosom of philanthropy, and unfolding bright visions of the future to the gladdened eye of the well wisher of his race? Shall *an era occur in the progress of man*, and the tidings fall on the cold ear of apathy and indifference?

The extraordinary phenomena elicited during the excitation of the cerebral organs by means of Mesmerism, and establishing a connection between the two sciences, constitute another department demanding the most serious attention and investigation, and the ultimate results of which may transcend in value and utility all that man has yet dared to hope for from science. Let what many facts render probable be once established, viz., that this state of increased activity can be rendered permanent and carried into the natural state, and who does not catch a glance of a mighty engine for man's regeneration, vast in its power and unlimited in its application, rivalling in morals the effects of steam in mechanics.

Numerous experiments in this new and startling science are daily performed by individuals in different parts of the country, agreeing in result. A Journal seems required to chronicle the fruits of their labours; and all agree that the period has arrived when judicious combination may be productive of the best results.

The science of Cerebral Physiology experienced strong opposition before even its first principles were recognized, or the truth of its most obvious facts conceded. The science of Mesmerism has been destined to pass through the same ordeal. There is one curious and melancholy feature which deserves especial notice, and which proves how little Cerebral Physiologists have profited by the difficulties they encountered during the infancy of their own science. Men of science denounced Gall as an enthusiast and visionary, and proclaimed his facts to be fallacious. Men of science and even Cerebral Physiologists denounce him who is convinced by his senses of the truth of Mesmerism as an enthusiast and visionary, and proclaim the extraordinary phenomena which are developed in the trance to be gross impositions. Thus the very course which Cerebral Physiologists condemn in the opponents of their own views, many of them are the first to adopt on the proclamation of a new and startling truth; and this is the more extraordinary, because many of the phenomena illustrate in a most beautiful manner the excited action of the cerebral organs. How great the difference between theory and practice! They believe in a philosophy which teaches them an opposite course of conduct and yet feel not its influence!

However, those who are investigating nature and recording

facts know that in a short time opposition must cease, and they turn from the gloomy to the bright side of the picture and contemplate in the distance the results of their labours. They look for their reward in the plentiful harvests of the future, rather than in the reapings and gleanings of the present or the past. "Glorious, heroic, fruitful for his own Time and for all Time and all Eternity, is the constant speaker and doer of Truth." The assertor of truth may be crushed and we may breathe a sigh over the martyr as he passes from the field of his labours,—ignorance and prejudice may for a time reign triumphant, and the abettors of sloth and selfishness be considered the great, the good, and the wise,—but Time rolls on, and Reason will assert her dominion.

To hasten the arrival of this period will be the leading object with the Editors of this Journal. They will bestow great attention upon the practical department of the two sciences which they have undertaken to cultivate, but at the same time will not be regardless of their vivifying power. They will not forget that man, Eternal Man, is the theme; and, while they survey his past history and point out how his best interests have been neglected, they will indicate the manner in which these two sciences may be made subservient to the great end in view,—the progressive improvement and increasing happiness of the race.

The work, being equally devoted to Cerebral Physiology and Mesmerism, will contain original communications of facts and views in both sciences,—analyses of the best works upon them,—and the proceedings of those engaged in their cultivation and dissemination.

I. *Cerebral Physiology.*

A RETROSPECT of the progress of every science is instructive, but of the science of man pre-eminently so. If we trace the progress of Cerebral Physiology from the period when Gall first promulgated his discoveries in the capital of his native country, to its introduction into Great Britain, and from this to our own day, we shall find cause for joy in the rapid development of the machinery which is to work out man's emancipation, but cause for regret that its application should have been so limited as to produce such meagre results. How numerous the struggles of the last fifty years, and how different the feelings with which we survey them!

We look back upon the dawn of the philosophy which is to regenerate humanity, and we admire the attempts of the philosopher to instruct his countrymen: but, suddenly, the despot's mandate goes forth, and Gall and his truths are alike banished. It has been remarked, "When a great man dies, then has the time come for putting us in mind that he was alive." How true as regards the greatest of modern philosophers! His country spurned and banished him. The generation which witnessed this iniquitous procedure has passed away, and the next seeks from his disciples in a foreign land the knowledge their parents refused. In this there is nothing new. Superior brains give birth to new ideas, or prompt to the collection of neglected facts and the subsequent development of general laws. No sooner is this achieved than a system of persecution is commenced against the daring innovator. Weak attempts are made to controvert his facts, but the great object is to crush the man. Man ever injures his fellow when he presumes to wander from the beaten track, and attempts to instruct his compeers in the truths he has discovered. Hundreds suffered before Gall for daring to break their intellectual thraldom, and till the truths of Cerebral Physiology are universally embraced, hundreds will continue to suffer the same persecution. Even now the system is pursued, and the generation is refusing to investigate truths, which their children will embrace and turn to their advantage.

Germany banished the noblest brain she ever produced! The tyrant,—for he is a tyrant who checks the freest expression of thought and opinion,—retarded the development

of truths essential to the happiness of his species, and Gall, the German, the discoverer of a system of philosophy which will cause his name to descend to the remotest generations, sought refuge in the capital of a neighbouring nation.

But it may be asked, Why did he leave his country? The answer will present us with a beautiful moral lesson. He preferred freedom, to the controul of a despotic government, and the unrestrained investigation of important physiological truths, to intellectual fetters and a compulsory silence. The man who consents to suppress his thoughts at the command of another, voluntarily withdraws one of his most essential attributes—he has ceased to be free—he is no longer *a man*. Gall felt this, and for this reason he left his country. Without fortune and without friends, he abandoned the lucrative practice of his profession,—scorned all selfish considerations, and prompted by the true and noble feelings which *should guide all men* in the cause of truth, he entered upon a moral and intellectual crusade against error. Of all the contributions which the fertile eighteenth century added to the mighty stream of increasing knowledge, his was the most important. It was to give the power to solve the unworked problem of human rights and human duties. Relying on his facts—facts accumulated during a long and laborious investigation of nature, he went forth boldly to meet the advocates of an ideal philosophy, proclaiming as he went, with the calmness of a philosopher and the dignity of a man, the result of his studies, "This is truth, though opposed to the philosophy of ages."

We cannot have the least idea of the debt we owe to Gall till we become acquainted with the state of metaphysical science before his time. Read the ponderous tomes which crowd the shelves of our libraries. What crude indigestible masses of metaphysical speculation! What heaps of idle theories! What a display of learned ignorance! What a heterogeneous mixture of useless lumber! Every teacher advanced his peculiar views and his estimate of man's powers. But instead of searching for his peculiarities and the elements of his character, in his organism and in the world, he selected himself as the specimen best suited to his purpose, and thus endowed the race, with the strengths and weaknesses—the dreams and speculations—the follies and vanities which were most prominent in his own character.

But how fared it with Gall in his new abode? For a time scientific men embraced his views and Paris resounded with his praises. But another despot issued his mandate, and suddenly the intellectually-great Cuvier and his coadjutors

became hypocrites and cowards. No language can censure such conduct with sufficient force. Cuvier, the philosopher, uttered opinions which he did not entertain, at the command of a proud and selfish tyrant. The jealousy of a tyrant is developed in the exact proportion he has cause to fear free investigation. Napoleon feared this, and having expressed his opinion—the servile philosophers changed theirs. Ridicule took the seat of reason, and the imperial nod marked the limits and guided the course of scientific discussions. By such means was the progress of truth delayed and the advance of man proportionately retarded. Withdrawal from power produced no change in Napoleon's estimate of the new philosophy. Even from the rock of St. Helena,—the man who had devoted his life to the promotion of schemes for self-aggrandizement, and his energies to carry out plans of slaughter and annihilation,—the oppressor and destroyer of his race, and the ruthless invader of kingdoms and nations,—breathed forth the same spirit, and laughed at the philosophy which would rebuke him for his sins and render apparent the secret springs of his actions and thoughts.

Great Britain was destined to receive the visit of Gall's coadjutor Spurzheim. And how did her men of science welcome the new philosophy? In the land of *liberty* there could be no cause for neglecting its investigation—there was no tyrant whose interests it invaded—no institutions whose foundations it could immediately sap,—it was the very spot in this "Bedlam of the Universe" where we should have predicted the occurrence of a free, candid, and open discussion of its principles—it was the centre from which had emanated the great in science—it boasted of the most enlightened philanthropists, the greatest orators, the most powerful legislators,—an assemblage of men who ought to have been deeply interested in the progress of all questions appertaining to the welfare of humanity. But how different the result! What lamentable defalcations of moral courage! What breaches of conscientiousness! What struggles of perverted intellect! From all quarters what ignorant and cowardly attacks!

The literary records of these times will furnish a sad catalogue of despicable tergiversations. There was the same cry then which assails us now,—"Give us facts. Where are your facts?" Nature teemed with them. Facts the most palpable were declared to have no existence. The most beautiful specimens of an inductive philosophy were sneered at, and the philosopher who directed attention to them was called a juggler, a buffoon, and a German quack! Mur-

derers—moralists and philanthropists—the great—the good —the depraved and the imbecile, were all classed in the same category as possessing brains; but when the difference in quality and size, especially regional size, was adverted to, this was called a scientific quibble. Sage philosophers filled skulls with peas or millet seeds, and because the skulls of opposite characters contained an equal measure, it was argued that the size of the brain was no test of the character. It would be impossible and very unprofitable to enumerate a tithe of the absurdities. Even anatomical facts—the description of the arrangement of cerebral matter, was declared by an anatomical teacher to be an illusion, and when he was surrounded by friends who were unanimous in their expression of admiration at the beauty and clearness of Gall and Spurzheim's demonstrations, he still declared that he did not see the peculiar arrangement under consideration! It was not his interest to receive the evidence of his own senses,—it wounded his pride to be compelled to promulgate the discoveries of other men and retract an expressed opinion,—he could not rise above the selfish temptation of the moment —he therefore degraded himself. Misrepresentation and vituperation, the usual attendants on the advocates of a weak cause, were now turned to the best advantage. Folly put on her most alluring smiles, and ridicule became the barometer to mark the progress and record the struggles of the new philosophy. Gordon, Jeffrey, and Hamilton, and a host of smaller fry, whose obscurity we will not remove by recording their names in the page of history, fluttered through their little day, attacked and charged again and again, assisted by all the weapons they could command for the purpose of retarding the recognition and appreciation of natural truths.

It has been remarked that "the darkest hour is nearest the dawn," and truly these proceedings were the prelude to an important change. Reason slowly assumed her dominion. Disciples became advocates—societies were founded—a periodical was commenced, and Cerebral Physiologists have gradually increased in numbers, till now their science ranks amongst admitted truths, and the period has arrived when it becomes their duty to assume a commanding position and give effect to the philosophy which they have so zealously promulgated. But how is this to be accomplished? In our opinion the course is broad and clear if we avow the truth, but narrow and ambiguous if we continue in our present position.

In the political arena we behold two great classes of men, the representatives of two antagonistic powers—conservatism and innovation. The former the advocates of antiquated

measures, and surrounded by men who believe their duty to consist in supporting with their utmost power the usages, customs, institutions, and laws—the inventions and codes of former men. The latter the decided opponents of all this, and united with those who originate new views—proclaim the existence of abuses—remove impediments to progression, and believe that man is to work out his own reform and emancipation. In science as in politics there is precisely the same spirit of conservatism, the drag-chain to all improvement; and in our own science we have the same two divisions. One party has always adopted an equivocal and cowardlike policy, mixing the thoughts and dreams of bygone men with the facts and inductions of science, using an objectionable phraseology, insisting on the reception of an essence as a moving power, and thus presenting to the world the anomalous spectacle of inductive philosophers wearing the dress of mystagogues. The other, the assertors of truth regardless of the consequences—men, who would rather be the victims of a daring integrity than the abettors and upholders of a system of expediency; who, contend that the enlistment of an unknown cause of action is an unphilosophical proceeding—"that the belief in spiritualism fetters and ties down physiological investigation—that man's intellect is prostrated by the domination of metaphysical speculation—that we have no evidence of the existence of an essence—and that organised matter is all that is requisite to produce the multitudinous manifestations of human and brute cerebration."

An ancient philosopher said "it was his duty to make wonders plain, not plain things wonderful," and an acute writer has remarked, "there cannot be a sounder maxim of reasoning, than that which points out to us the error of admitting into our hypotheses unnecessary principles, or referring the phenomena that occur to remote and extraordinary sources, when they may with equal facility be referred to sources which obviously exist, and the results of which we daily observe." We may reap advantage by attending to this rule. Our first and most important effort should be to teach man the constitution of his nature. Here then on the very threshold we meet our first difficulty.

As long as man believes that his thoughts and actions are the promptings of a power external to himself, or, that the stimuli conveyed by his senses to his cerebral laboratory are modified by a certain commixture with an indescribable something external to himself,—so long we conceive will man be prevented from attaining his proper position, or from even possessing correct notions of his own capabilities. This fun-

damental error must be eradicated. To accomplish this, we must use a more accurate phraseology, and we feel confident that the important results which should flow from the practical application of our science cannot be attained without this most essential step. "Out of one foolish word may start one thousand daggers." What errors have been perpetuated—what time has been lost—and how stationary our science, because Cerebral Physiologists will continue to use the word "*mind*." Cerebral Physiology is essentially an inductive science. To study it profitably we must apply the principles of inductive philosophy. This has been accomplished to a certain extent. The organology of Cerebral Physiology has arrived at its present state solely by the accumulation and comparison of innumerable examples. The result has been the development and recognition of a law; viz., that a certain portion of brain is for the purpose of evolving a certain species of thought—a peculiar feeling or passion. But this is only an example of a more general law; viz., that every portion of our organism has a particular function and a peculiar property.

To state the subject clearly; the grand question for solution is this. Does the brain act *per se* in consequence of its peculiar organism? or, does a something exterior to brain constantly compel certain portions of brain to exhibit peculiar properties? We never witness the evolution of thought—the manifestation of a benevolent feeling—or a destructive propensity, independent of brain. The instant we detect the property we are morally certain of the existence of the structure; and if the structure is healthy, the manifestation of the property is so likewise. The conclusion is thus forced upon us, that a peculiar organized matter is all that is necessary to produce the diversified manifestations of human and brute cerebration. To our view this is as clear as the working of an algebraic equation. "Is it consistent with any sound principles of philosophy, gratuitously to burden science with an imaginary being, the existence of which is not demanded for the explanation of a single phenomenon?" There is no proof whatever that cerebration results from the action of an essence, or, even from the combination of an essence with cerebral matter. The belief in the existence of an external essence is a proof of the non-recognition of the laws we have referred to,—is a remnant of the belief which existed when imagination, instead of inductive reasoning, dictated principles to philosophy. The peculiar property manifested, has been mistaken for an imaginary external power. *The belief in the existence of "mind" is an exemplifi-*

cation of the tendency in uncultivated man to personify all the actions of nature,—is a barbarous recognition of the manifestation of a property resulting from a peculiar molecular arrangement of matter, and which arrangement *necessitates* the exhibition of the property.

The savage witnessing the movements of a steam engine, in the depth of his ignorance concludes that the motive power is the Great Spirit. He does not see the steam—he is not acquainted with its enormous expansive power—neither can he be made to understand that this is perfectly under the controul of man, and that to obtain the movement he has merely to fulfil the requisite conditions. In what respect does the philosopher differ from the savage? The philosopher witnesses the phenomena of thought, and acknowledges that the brain is essential to its production,—but he is not satisfied with this knowledge, and because he cannot understand and see distinctly how these functions are produced, he, like the savage, has recourse to an external, unknown, invisible agent,—to a spirit. Can greater ignorance be manifested? The philosopher feels the difficulty, but instead of using his best endeavours to unravel the mystery, he cuts the knot, and enlists a power which he has not seen and cannot appreciate, for the purpose of explaining phenomena, for which as Cerebral Physiologists we contend there is already a sufficient cause.

There are many individuals who see the true bearing of this question, but who contend that there is no impropriety in continuing the use of the term *mind*, provided we clearly understand the meaning to be attached to it. But herein lies the difficulty. Shall we practise a system of delusion? Shall we continue to use the old phraseology when it manifestly prolongs the existence of a pernicious error? "To temporize with a known evil, announces either weakness, uncertainty, or collusion." It must be discarded, and we shall date the advent of a new era in Cerebral Physiology from the moment we cease to speculate concerning spirit, and confine ourselves to the investigation of organized matter. Let us speak in the language of truth—let us dare to utter our thoughts with philosophic resolution—let us use terms which will not require explanation—let us appeal to man's reason and not to his *imagination*—and most assuredly we shall reap the reward.

We have now seen that man's ignorance prompted him to personify the functional manifestation of his own brain; and his arrogance forthwith led him to conclude that he possessed a different constitution to the beings around him. Most

them? With their assistance why not test the present state of society—its unnatural institutions—its injurious laws—its selfish legislation—its low standard of morality? There is a faint heartedness, a cold calculating withering apathy in our leaders, which to the enthusiastic and sincere philanthropist is extremely distressing. Instead of stating these truths for truth's sake, and boldly avowing the deductions to which an unfettered intellect would lead—they have winked at error, and this for the most selfish of all objects, a contemptible and fleeting popularity. They have permitted popular fancies with their injurious results to reign paramount, instead of inducing by the purer light they possess more rational modes of thought, and indicating the position man should endeavour to occupy. The selfish man collects his riches and revels with unceasing pleasure over every addition to his golden store. He does not increase the happiness of his neighbour, neither does he add one iota to the stock of human enjoyments. We possess that which is far more valuable than gold, and shall we nevertheless follow this example, and whilst humanity sleeps, oppressed and confounded by the visions and speculations of an ideal philosophy—shall we stand by, overwhelmed at the sight, and cowardlike neglect to bestow one thought on the cause, or refuse to lend our aid and assistance towards the application of a remedy? Unfortunately, such has been our course, but forthwith let us wipe away the stigma. Cerebral Physiologists must be prepared to carry out the principles of their science—to push them to their ligitimate conclusions. There is one conclusion to which their science leads, and the reception of which must be insisted upon.

The actions of the human race necessarily result from their organic constitution, and the circumstances which surround them at any stated period.

The evolution of thought is a vital phenomenon, the necessary sequence of a certain combination of atoms assuming a certain form and arrangement and having received the requisite stimuli. Thus, then, the production of a thought, or, the manifestation of a feeling, by a brain: and the effect to be produced by any external cause on the same brain, are governed by invariable and immutable laws. "What is man, viewed philosophically by the aid of the doctrine of *necessity?* A mere link in the chain of causation, connected with innumerable links before his existence, and with the future chain ad infinitum, the consequences of his existence being endless; calling, probably, numberless beings into existence by the same necessary law by which he himself began to be. A

mere atom in the mass of sensitive creation, called into existence without any choice on his part, and moved by influences over which he has no more controul than an atom of matter over attraction or repulsion, or whatever other laws it may be constituted to obey. He, an atom of the great body of mankind, bearing the same relation to it as a single atom of the human body does to the whole; the atom is introduced into the system by the laws of nature; it passes through the several stages of assimilation, becomes capable of feeling, and again passes away; so does man from the great body of society, the eternal receptacle of 'youth, and beauty, and delight.'"

Man cannot resist the necessity which governs all his functions. If he is compelled to submit to a surgical operation, he has not the power to avoid the necessary result of the infliction of a wound—pain. He cannot prevent his spinal cord from performing its function, nor its branches from receiving and conveying external impressions. He cannot apportion the amount of stimulus to be transmitted, nor the intensity of the impression when it is communicated. As regards these laws he is obliged to continue such as nature from the first necessitated him. In precision and immutability—do the laws of thought differ from other laws? Is man free to think or not to think? To believe or disbelieve? To love or hate? To detest virtue and embrace vice? Has he the choice not to believe his dearest friend guilty of the basest crime, when a certain amount of evidence is produced? Has he the power to choose to be born of certain parents and in a particular country? Has he the power to avoid the result of impressions conveyed to him in his infancy by an injudicious and ignorant teacher? Can he prevent his brain from fulfilling its numerous functions, or with healthy external senses, has he the power to resist the thoughts which unceasingly result after the several stimuli have been conveyed by them? Man has no more immediate power over the function of cerebration, to be free to think or not to think, than he has power over the function of common sensation, to be free to feel or not to feel. By education and judicious training he can improve his cerebral organism and in this way improve the function, but he is not free to command healthy thought from diseased organism—mature thought from untrained brain—or, to resist thoughts which are the *necessary consequences* of cerebral movements.

We confess that this has always appeared so clear, so self-evident, and so completely a logical deduction from the facts and premises in our possession, that we are at a loss to account

for the noise, and bustle, and the hostile array with which the ranks of Cerebral Physiologists lately received the enunciation of this doctrine. To what cause can this opposition be attributed? Whence the rancour and ill feeling, the divisions and the vituperation? We are compelled to agree with Berkeley, who says:—"Two sorts of learned men there are: one, who candidly seeks truth by rational means; these are never averse to have their principles looked into, and examined by the test of reason. Another sort there is, who learn by *rote* a set of principles, and a way of thinking which happens to be in vogue; these betray themselves by their anger and surprize, whenever their principles are freely canvassed."

Cerebral Physiologists not necessitarians! Why the very fact that we have enrolled ourselves under the designation of Cerebral Physiologists, as cultivators and expounders of *a science*, proves that we consider that the thoughts, actions, and feelings of men, can be made a subject of scientific investigation,—demonstrates that we avow that there is a constant and unchanging series of effects, resulting from recognized and specific causes. What more is required to prove that we are assisting to promulgate the doctrine of necessity? Are we to do this in secret and disavow it in public? Are we to lay up materials for the benefit of future generations, and because the truth is unpalatable now, voluntarily decline the proffered good for our own? Or, are we quietly acting on this belief in our own intercourse with society, but leaving our neighbour to grope on in his ignorance? Whatever may be the causes which influence our conduct, whether ignorance or cowardice, hypocrisy or chicanery, or, whether we are adopting the course which many follow in religious questions, and profess an esoteric and exoteric religion—one belief for the closet and another for public avowal—all are equally bad, and can produce no permanent satisfaction to ourselves, but will assuredly promote the moral degradation of the beings around us.

To the prevalence of the two errors we have been combating, we refer the languid state of our science. Cerebral Physiologists are so impressed with the necessity of the belief in a mysterious and non-describable constituent in man's nature, and also in the presumed freedom of man's thoughts and actions, that a species of apathy has been engendered and cerebral analysis has made but little progress. Notwithstanding the repeated difficulties encountered, unwarranted notions of the perfection of the science are generally prevalent. Even with our present knowledge,—with the power to appreciate, to a great extent, the combinations of tempera-

ment, and thus the quality of cerebral fibre—with the ability to recognize the shape and size of the various portions of brain and their various active combinations—still, the predication of character by the most enlightened and successful amongst us, is in many instances far from satisfactory. In glancing at what is to be accomplished to perfect our science, we may almost venture the assertion, that cerebral analysis has yet to be commenced. The geography of Cerebral Physiology, except a few additions, was accomplished by Gall, but the exploration of the several cerebral divisions, that which we would designate cerebral analysis, must be carried out by ourselves.

The doctrine of necessity will stimulate us to make the required exertions. When the cause of every thought and every action is sought for in man's cerebral organism, then will be the commencement of a more strict and accurate investigation—then will man be convinced that he has the power to promote and carry out changes in the civilization of his race—then will he strive to remodel, combine and recombine the numerous organic elements at present existing in the great family of man. The astronomer calculates the return of a comet, and from repeated observations and the severest mathematical induction, he is correct in his prediction. But suppose he is wrong, suppose a few hours or a day elapses. Does he in despair give up his investigations? Does he conclude that the causes of his failure are beyond his reach? No! He recognizes unascertained causes in action, and is certain that more extended investigation, and a more rigid and careful calculation will unveil the mystery and render manifest the apparent anomaly. The history of astronomical science proves the truth of this statement. The chemist is not satisfied till he reduces a substance to its elementary constituents, and is able to declare with precision the quality and quantity of each portion. He adopts the most careful analyses, and what victories he has achieved! Let us follow the example. When we meet with difficulties let us not have recourse to existing dogmas—let us not cloak our ignorance by the assumption of an air of mystery and the parade of unintelligible theories. Let us not imagine an unexpected phenomenon to be the result of a species of effervescence between an essence and cerebral matter—in the language of Mr. Combe: the result "*of the compound existence of mind and body, which act constantly together,*"—let us not rush for relief to the doctrine of free-will, to that administrator to man's pride—rather, let us recognize the existence of unascertained causes, of unappreciated organic

elements, which, when discovered, will perfect our machinery, and increase our power to scrutinize character.

But to take a more extended view, apart from the immediate consideration of our own science—what mischief has resulted from neglecting to embrace the doctrine of necessity. Even now it is imagined that man can believe what he pleases—nay, that by the imposition of pains and penalties, and the promulgation of anathemas, it is possible to make him believe that which is absolutely revolting to his reason. How many millions have been slaughtered because the stronger party entertaining certain notions, determined that the weaker should be compelled to embrace the same! How many victims have the torch and the faggot destroyed, because their opinions were not considered orthodox—because they did not square with a certain artificial standard! Peace, charity, and good-will, have been mere empty sounds, and even now their value and importance are lost sight of amid the insane struggles of one set of men, to compel others to adopt the same belief. The wealth of nations has been spent not to increase the happiness of their population, but too often to destroy their neighbours because they embraced an opposing faith. Is there any crime which has not resulted from this grievous error? It has poisoned all the institutions of our country—it disfigures our laws—it disgraces our criminal code, and renders absurd and irrational the opinions of our judges. When the source, from which the fountain of universal justice should spring forth, is rendered turbid, how can the stream, which is to flow through the length and breadth of the land, carry ought else but impurity?

Cerebral Physiologists! Teachers of youth! Instructors of the people! To you we direct our views, and entreat a careful and patient consideration. Remember! it is truth for which you are to seek, and when you have discovered it, you are morally obliged to state your conviction. There can be no excuse—it is always expedient to speak the truth. If, however, you are determined to support certain views—if you are cowards, slaves to the popular opinion, and traitors to your cause—then we say, give up philosophy—give up your task—resign your calling. But on the other hand, if you are influenced by that great moral force—that determination to assert what you believe to be truth, although you may be persecuted, "yet the sympathy and friendship of the few real lovers of truth, who are capable of appreciating your motives and views, and the internal consciousness arising from the activity of the highest feelings will more than repay you for

all that the world is capable of withholding. Though the friends of the man who dares to promulgate and support unpopular truths are necessarily few, yet they are more valuable, and are the source of more happiness than a host bound to him by the ordinary worldly ties, or than the stupid staring and loud huzzas of the multitude."

Man's perfect happiness must result from the supremacy of the moral faculties. These must be the monitors constantly dictating not only what is right and just in the actions of the individual, but also in prompting to the necessity of unceasing efforts to promote the happiness of the race. We see this supremacy occasionally manifested in the career of one—but where do we find it governing the actions of a nation or a community? Is there on this earth a race universally searching after truth—enacting laws to ensure justice to the many and to suppress the selfish views of the few—founding institutions for training their youth in intellectual and moral science, and discarding all principles and all practices having an irrational and therefore an unnatural tendency? Alas! such a race is nowhere to be found. Even amongst ourselves, comparatively the most civilized and enlightened community, does there exist a national yearning after truth? Do not our legislatorial halls reverberate nightly the cry of a pitiful expediency? Do not our rulers ward off by the most barefaced sophistry the measures calculated to alleviate the miseries of their suffering countrymen? Are they not now sacrificing national interests to party views, and the happiness of millions to their supposed individual welfare? Is not intellect employed in promoting schemes for self aggrandizement, and neglecting the great truth, that *real individual happiness* can only be obtained by increasing *the happiness of all?* Are not schemes for awakening national thought shorn of their power, grandeur, and utility by the selfish predilections of ignorant senators? In fact nowhere is this great moral truism carried out, *that it is the interest of man to concede justice.*

"In every clime this truth's confest, that man's worst foe is man."

We feel shame for our race while we record these enormities; but have we overcharged the recital? Let us as moral philosophers look forward to a period when the causes of human misery shall be removed, and the means of producing universal happiness made clear and attainable—but above all considerations, let us remember that we are the expounders of a system of philosophy which will do this. We have met with considerable opposition and this will continue. *The*

generation which is to appreciate our science is yet to be born. It would be as difficult for the old man to adopt the gymnasia of the youth, as for the existing generation schooled in the errors of the present system to directly embrace and practically apply the new philosophy.

Those who take a low estimate of humanity tell us that no such change as we desire can ever take place. They cry "Human nature, is human nature, and since self-preservation is a law of nature, you must expect men to look after *their own individual interests.*" It is needless for us to say that we disclaim connection and all sympathy with this party. These men speak of man's destiny as if the proceedings of the last thousand years were to be taken as a test of his moral and intellectual aptitudes. History cannot furnish us with information to work out this all important problem. "Ancient history traces the outlines of a mass of preponderating animalism. Modern history tracks out the course and records the struggle of intellect escaping from bondage." From such data only how is it possible to pourtray the destiny of man, or to frame a social system which will assist him to fulfil it? How is it possible by looking at the past, at the records of bloody wars and brutal devastations—at the scenes of carnage, oppression and woe—at the pride, animosity, and the riot of fierce and fiery passions, proofs of a barbarous age and mere animal excitement, to judge of the future—of a period when man's nature shall be universally understood—when his Reason shall have assumed its supremacy—when the moral revolution, the grandest of all revolutions shall have been achieved, and all shall be united in one bond, the bond of universal fellowship—of a period, when the rights of the weak and helpless will form the theme on which the more powerful will expatiate—when the gladiatorial displays in the senate will not be for the mere purpose of proving the party expediency of certain measures—mere additions to the long catalogue of selfish actions, but, all will assist in obtaining the enactment of just and equitable laws—will proclaim the utter abolition of all privileges and all distinctions, having for their object the aggrandizement of the few to the ruin and destitution of the many—the struggle will be one of concession, concession founded on the principles of moral right, and—

> "Man's age of endless peace,
> Which time is fast maturing,
> Will swiftly, surely come."

However, let it not be imagined that we are so sanguine as to suppose that any sudden amelioration of man's condition

will result from the adoption of a more rational system of education and legislation. Physical progression is the cause of progressive civilization. There must be an improved organism before we can expect a change in the inevitable results of organic action. Individuals influenced by the purest philanthropy may suggest plans—may improve external circumstances and endeavour to change the habits and thoughts of the mass—but disappointment will be the result. From the sowing of the seed, to the growth of the plant, and from this to seed time and harvest, there is a long interval. In like manner the habits, thoughts, feelings and actions of men cannot be changed or remodelled in a day. If we wish them to become more in accordance with the dictates of reason and virtue, we must use our best endeavours to promote, and wait patiently for the necessary organic change. How numerous the writers who describe the beauties and chronicle the wonders of our earth—but how few the real workers who endeavour to hasten the moral and intellectual perfection of its brightest ornament! The being which at its birth is the most helpless, is destined by the mere growth and judicious exercise of its organism, to become the mightiest amongst created beings. But can the greatest amongst us trace the gradual progress of his own thoughts upwards to the maturity of intellect, or describe the course he pursued by which the resulting accumulation was gained? Yet such progress has been made, such accumulation has taken place, and that too from the earliest period of infancy. May we not use the simile and compare the growth *of a man* from infancy to maturity, to the advance of *man* from a state of barbarism to perfect civilization.

If an organic change must precede every civilized movement, how pre-eminent are the services of the Cerebral Physiologist! In the name of science then we appeal to them! As philosophers, are you performing your duty if you are conscious of the efficacy of certain measures suggested by your science, and still make no onward movement? A heavy responsibility rests upon you, if you are certain of the result but cowardlike refuse to make the trial—if you are in possession of the power, but hesitate to use it—if you are convinced that man's nature may be improved, but fail to strike at the blighting, woe-producing dogma that man is irreclaimably depraved—if you promulgate facts which to unprejudiced and thinking men inevitably lead to certain conclusions, but still cling to old ideas and antique speculations. Speak not of your philosophy whilst you aim at no higher attainment than acceding to the opinions and belief of your own generation.

Boast not of your science, if its only application is to consist in the appreciation of individual character—if your only object is the collection of the skulls and casts of the great and the good, the infamous and the depraved—if your annual meetings are to continue such as they have been, and at which you reiterate the same thoughts and opinions year after year, but which your prejudices will not permit you to test by the philosophy of the science you are met together to promulgate. The investigation of individual character, the estimate of individual aptitudes, the mere organology of the science, has claimed considerable attention—but the philosophy, the estimate of national character—the application of it as a test to national institutions and laws, national virtues and vices—the ascertainment of the cause of the depraved state of the present generation, and the recognition of the means by which future generations are to be elevated—these are elementary studies requiring rigid investigation.

We ask not for a catalogue of the societies of Great Britain, of the number of disciples in each town, nor for the number of the world's great men enrolled amongst you; but we ask what have you done for humanity? You have in your possession the power to unfold man's destinies, to open up new views and new prospects, to lay bare primitive truths, truths pregnant with hope and joy, to call forth the noblest aspirations, to hasten the advent of human knowledge and human happiness, to enlighten legislators on man's nature and the causes of his actions—you possess the power to do all this, but how have you employed the talent entrusted to your care? When or where, as an assemblage of natural philosophers have you ventured to speak your opinions on any important topic? When or where, as a body have you dared to proclaim that which your science teaches, *that the actions of the human race necessarily result from their organic constitution?* When or where, as the philosophic expounders of man's nature have you asked for his greatest want—a rational and national education? True, you have advocated in your writings the supremacy of the moral feelings, and the pleasure arising from a cultivated and well trained brain; but there you have left the subject. You have organised no scheme; you have suggested no plan by which social improvement may be advanced, universal justice conceded, and the happiness of all increased. You have scattered the seed, but you have directed no attention to the culture. The tree has grown, but where is the fruit? It has not even blossomed!

To obtain a great end co-operation is necessary. We must combine to become the leaders of a great national movement.

We must unite to assert with power the moral and intellectual supremacy of man, and not only to assert, but to carry out the reformation so loudly demanded. Our philosophy is opposed to the principles and practices of all governments and almost all laws and institutions.

Glance at the state of our social system. It is torn into innumerable segments; wretchedness and misery meet us on every hand; injustice and oppression result from our erroneous system of laws, and we who know the cause of all this have made no united movement towards obtaining the removal of such a mass of evil. It is the fashion to boast of our progress in civilization, but let us test the advance. Have we increased the happiness of our countrymen? Our population and our wealth-producing powers have increased, but our population was never in such a deplorable and degraded position. In our daily walks what opposite and distressing scenes are presented to us! Luxurious refinement and the most squalid wretchedness;—intellectual advancement and the deepest ignorance;—profusion of nourishment and complete starvation;—in fact, "the coincidence of overflowing national wealth with the misery and destitution of millions!" And this amongst a people who have made the greatest advances in science; who have made the elements subservient to their wishes, and who have compelled inanimate matter to perform duties with which the most ingenious artificer cannot compete.

Surely no more lengthened detail is required to prove how little attention has been devoted to man. We are now speaking of masses of men, not of individuals. The passions are allowed to blindly seek their gratification;—the feelings are active and erroneously directed;—the intellectual faculties are weak and untrained;—this is the national characteristic. There are millions of brains producing impure fruit, or fruit of a negative quality, which under improved culture might manifest important powers. The exercise of the intellectual faculties will restrain the activity of the propensities, and if combined with judicious moral training during the first fifteen years, and followed out as a national scheme, would in the course of two generations completely remodel society. As an enthusiastic young friend exclaimed the other day, "Ah! if we could but teach the art of thinking, as well as that of singing to the million, how speedily might we change our pandemonium into a paradise."

Teach the million to think! Thrilling and stupendous sound! Science has given us the steam engine, and its untiring arm can call forth thought from millions, who without this aid would have dragged through a constant and unvaried

blank. With such a power in action, who will place limits to human thought, or map the boundary line which is to impede man's onward progress? Some there are who say the belief in this progression is a fancy and an idle dream. What! Is there no proof of progression? Alas! How much is there still lying in man to be developed? Think ye, that if the ignorance of man has forged chains by which he is held in bondage, that reason cannot unshackle them? Call ye, universal education;—the complete toleration and liberty of thought, and the inculcation of an amount and species of knowledge unparalleled in the past history of our race; measures of no importance not destined to work mighty results? Let the people once obtain all this as a national and natural right, and we will talk no more of probabilities, of possibilities, but of realities. There is a slow upheaving power at work which will shake the whole fabric of the social system, but if guided by Cerebral Physiology, will shape a philosophy of definite proportions and practical utility.

But we must conclude. As regards our own exertions, we know our difficulties and we are prepared to meet them; we expect opposition, and we can predict the quarter from which it will come. But we are influenced by motives which will enable us to bear all this. We estimate our exertions not by the approval of men, but by their accordance with the dictates of Conscientiousness guided by Reason. The opinions of those interested in the continuance of error shall not influence us, neither shall we be frightened from our path by the exclamations of the vulgar and unrefined. "There are few things more disgusting to an enlightened mind than to see a number of men, a mob, whether learned or illiterate, who have never scrutinized the foundation of their opinions, assailing with contumely an individual, who, after the labour of research and reflection, has adopted different sentiments from theirs, and pluming themselves on the notion of superior virtue, because their understandings have been tenacious of prejudice." We look for no reward. The reward we have for our labours is the conviction that we are assisting to disseminate correct principles, and although we may not live to see the consummation of our aspirations, we are morally certain that we shall promote the happiness and freedom of future generations.

In conclusion. We say to Cerebral Physiologists grapple with nature, cease speculating on the unseen, the unknown, the unfelt, the chimerical. Limit yourselves to the consideration of practical questions and apply the knowledge you accumulate. Separate the conjectural and the plausible from that which is established truth, embrace the latter and defend

your position regardless of the consequences. Be Philosophers. Cease drawling forth *misereres* over the fading remnants of spiritual theories; the offspring of infant brains; the vestiges of an intellectual chaos, a period of ignorance and superstition; and rejoice at the approaching indications of man's emancipation from the incubus of error. Discard authority, if authority come forth unsupported by the companionship of facts. Attach yourselves to no party except the party of truth seekers. Do this, and ye will present the grandest characteristics of humanity: ye will stand forth men. Do this boldly, with strength, activity, and unity of purpose, and ye will hasten onwards the progress of your race, and will place on the topmost seat in the halls of science the Professors and Teachers of Cerebral Physiology.

L. E. G. E.

II. *On Reporting Development.* By T. S. Prideaux, Esq., Southampton.

Considering how much the progress of the science of Cerebral Physiology is dependent upon its cultivators being able to impart to each other with accuracy and facility, the features of those cases which fall within the sphere of observation of each,—to determine the best mode of noting development, must certainly be admitted to be an object of paramount importance, and one deserving much more attention than has hitherto been bestowed on it. The great benefit which would accrue to the science, from one system of notation being universally employed by those engaged in its study, (in the same way as the musicians of all civilized nations make use of the gamut of Guido,) can scarcely be overrated; and the only way in which so desirable a result is likely to be achieved, is, by the evolution of a plan for noting development of undoubted superiority to any existing system. Let such a plan once appear, and receive the sanction of any influential body of Cerebral Physiologists, and its progress to universal adoption would probably be rapid. I would suggest to the Phrenological Association the appointment of a committee to investigate the subject, and draw up a report of its labours to be read at the ensuing session, and adopted by the body, if thought deserving.

In laying (as I am about to do,) the mode of noting development employed by myself before the public, I do not, for a moment, suppose that it possesses any claim to ge-

neral adoption; if, in submitting it, I should furnish a hint for the foundation of a better, or if it should only have the effect of directing the attention of some more competent individual to such a task, I shall be satisfied with the result of my labours. The method which will eventually become permanent, will doubtless be the offspring of a period when our knowledge of the practical department of Cerebral Physiology is much more advanced than at present, and will be constructed after a minute comparison and experience of different systems; but if, in the meantime, we can take a step in advance of our present position, let us do so.

The opinions of Cerebral Physiologists, whose organization varies considerably, will doubtless not correspond as to the extent of the scale advisable to be adopted. Those who unite a large order, and number, to a good endowment of the faculties which appreciate the development of the organ, will, no doubt, be in favour of a more minute system of notation, than those oppositely organised. Mutual concession is necessary, though it is not too much to say, that the latter class must, in some measure, be contented to receive the law, from those best adapted by nature for giving it. That it is desirable that the method of notation employed should be as minute as is consistent with practical convenience, is a position which every one will admit; the only question is, where does this limit commence,—and wherever the sub-divisions of a scale are extended so far, that considerable disparity would exist between the places assigned to the individual organs by competent observers, then we conceive a practical inconvenience arises. Now, I believe, if two Cerebral Physiologists of ability and experience, were each required to write out the development of a head according to the Edinburgh scale, of 20 degrees, not only would more than half the organs be characterised by different numbers, but a difference of as much as two, or even three degrees, would be found between several of them, and for this reason it appears to me, that a scale, with a range less extensive, would be more useful.

Considering the different shades of meaning attached by different persons to the same word, and the difficulty, or rather, impossibility, of obtaining an assortment of adjectives whose value shall increase, or diminish, by regular and equal gradations, I think, that though the use of adjectives may be useful to afford some indication of the value of the scale at certain points, or boundaries, the employment of numerals is far preferable to denote the intermediate stages. The scale we are in the habit of employing for our private memoranda, distinguishes 11 degrees or gradations of development, and is in-

tended to include all the different shades which occur, between deprivation or idiocy on the one hand, and monstrosity on the other. Cases of this description occur but seldom, and when they do, merit a particular description. I assume an average point, and reckon 5 degrees above, and 5 below average, which we express on paper, by means of the first five digits, and the positive and negative signs, thus, —5, —4, —3, —2, —1, *a*, +1, +2, +3, +4, +5. Three above average, and three below average, answer to my ideas of large and small, respectively, and the division of the scale into *above*, and *below*, average, together with the method of notation employed, appear to me to tend much to simplify the subject, and to keep the exact degree of development in view. The extreme points of the scale —5, and +5, are but very rarely required to be employed, and the greater number of heads should be described without exceeding the range from —3, to +3. Should a case occur in which it would be desirable to indicate an intermediate shade of development, such, for instance, as an organ being a trifle fuller on one side than the other, it may be very simply effected by the use of a decimal, thus, +1·5, would indicate a gradation halfway between +1, and +2.

Whatever scale of reporting development be however adopted, a most valuable aid in ensuring accuracy and uniformity, would be a set of standard casts, exhibiting each organ in every gradation of development recognised by the scale. With a scale of 11 gradations this object might be effected by a set of 11 casts; and, independently of the precision which such a guide would impart to the value of each gradation of the scale, it would afford most important assistance to Cerebral Physiologists of limited experience, or mediocre capacity for appreciating development. From the infinite variety of the outline of heads, the accuracy of reports of cerebral development, must always depend, to a certain extent, on the judgment of the individual observer; but, it is scarcely too much to say, that the adoption of the scheme proposed, would narrow the chances of error to the smallest possible limit which the nature of the subject renders practicable, and much contribute to facilitate and extend the practice of the science.

With regard to describing the size of the brain as a whole, Cerebral Physiologists ought not to be content to acquire their information on a point so clearly within the reach of the application of a definite system of measurement, from the arbitrary notions of individuals as to what constitutes large, small, or moderate. A system of measurement may unquestionably be invented which will indicate the area of the skull within a very near approximation to the truth; and the result of some ex-

periments I have made on the subject is, that I have found that the sum of six of the most descriptive and comprehensive measurement of the skull gives its area in cubic inches, to a very great nicety. In a skull, the area of which I ascertained by filling it to be 81 inches,—the circumference was 20 in.,+ the length from the occipital spine to the root of the nose over the head in the mesial line, 12·5 in.,+ the length from the occipital spine to the root of the nose over the top of Caution, Ideality, and outer edge of Causality. 12 in.,+ the length from ear to ear over the centre, 12·6in.,+ the length from ear to ear over Selfesteem, 13 in.,+ length from ear to ear over the top of Comparison, 11·1 in. = 81·2 in. This mode of considering the size of the skull, viz., as containing so many cubic inches, appears to me an interesting and attractive one, equally precise and convenient, and worthy of general adoption till some better be suggested. When the measurements are taken from a head instead of a skull, a deduction of about eight inches should be made, to allow for the thickness of the integuments.

In reporting the development of a head it would also be very desirable, that the solid bulk of the following different masses of brain (ascertained by some approved system of measurement) should be stated. First portion of brain before a line drawn from the anterior margin of benevolence to the termination of the frontal suture, about an inch behind the orbit, (this line will bisect Constructiveness at about the distance of two-thirds of its diameter from its anterior edge). Second portion above the points where ossification commences in the frontal, and parietal bones, not included in the first division. Third, the portion below the plane of the same points not included in the first division,—and, lastly, the Cerebellum; and the information thus obtained, might be rendered still more precise, if the relative proportions between the inferior and superior parts of the first division, and between the anterior and posterior parts of the second and third divisions, were likewise stated.

I conceive, the arbitrary opinions of individuals should only be resorted to as evidence, on those points to which the application of measurement is not practicable; and, unfortunately, this must always to a great extent remain the case, with regard to the development of a large portion of the individual organs. This circumstance should, however, render Cerebral Physiologists the more anxious to avail themselves of the accuracy ensured by measurement, whenever its employment is possible. The practice of estimating development by measure seems very much fallen into disrepute; and, perhaps, this is scarcely to be wondered at, when it is recol-

lected, that at the time when the Craniometer was invented and it was proposed to introduce a precise system of measurement, the size of an organ was considered, in a great degree, to depend upon the distance from its surface to the ear. The futility of such a mode of ascertaining development was soon discovered, and the practice of estimating size by measurement, undeservedly came in for a portion of the discredit, which the fallacious system with which it was first associated, merited and received, and was at once, to a great extent, abandoned, without that attention being bestowed on the question, as to whether it might not be possible to introduce a really useful system of measurement, which the importance of the subject demanded. Now, however, Cerebral Physiologists are familiar with the fact, that height may be imparted to the head, and length from the ear to the forehead, by the lateral expansion of the middle lobe of the brain, without the intellectual and moral organs being necessarily well developed; now they are in possession of other landmarks besides the ear, to assist them in forming their conclusions; why should they not attempt to avail themselves of the accuracy which the employment of the rule offers, by inventing a system of measurement adapted to the clearer and more precise ideas of cerebral development, which they now possess. I am aware that it is very common to see it stated, that the hand or eye is the best judge; and, unquestionably, many Cerebral Physiologists are fully able to form a very accurate opinion of the development of the head by these means alone, and they may be quite sufficient to satisfy the mind of the individual manipulator; but, ought such a method to be deemed satisfactory by Cerebral Physiologists as a body, in receiving a report drawn up by an individual, of whose qualifications they are ignorant

Let it constantly be borne in mind, that in stating measurements we record facts; whilst, in stating, that certain parts of the head are large, small, or moderate, we record merely opinions, and from cases that have fallen under our own observation; we are afraid it too frequently happens, that Cerebral Physiologists suffer their judgment to be biased by their preconceived ideas, and are apt to see in heads just that degree of development, which the character of the individual according to their notions requires; and thus, many useful cases of partial, or modified exceptions, which, if investigated, might serve to increase the precision of our knowledge on many points, are buried in oblivion.

There are two points, to which, in reporting cases, it would be useful to direct attention, as nothing definite is at present known respecting them. First, as to the effect on character

of an organ being developed in very different degress in the two hemispheres; and, secondly, what modifications take place in manifestation of function, according as the size of an organ is principally dependent upon length, or breadth.

When the size of an organ varies greatly on opposite sides of the head, are we to expect to find the character in accordance with the greater or less development, intermediate between the two, or influenced by each, alternately. I have never yet been able to satisfy myself on these points, though I am rather inclined to the belief, that the character will, in general, be most nearly in accordance with the larger development.

With regard to the influence of length and breadth in modifying manifestation, Dr. Spurzheim has stated it to be his opinion, that length of fibre conduces to frequency of action, and thickness to intensity. His opinion, on any point, is entitled to great weight, and may be correct in the present instance, but I am not aware that there is any published evidence in its support, and conjectural views (whatever the talent of their author,) must always be deemed unsatisfactory.

Another subject to which, in reporting cases, it would also be desirable to pay much greater attention than has hitherto been done, is—Temperament. When the temperament is mixed, which will be the case in the great majority of the instances, the presumed proportionals of each of the primitive temperaments which are combined in the individual should be stated, together with the grounds on which the opinion of the observer is formed, comprising a general description of the person and gait of the subject examined. Amongst the points deserving to be particularised, are, the colour and texture of the hair,—ditto of the skin, and whether hairy or otherwise. Colour and size of the eyes,—outline of the nose, mouth, and chin,—degree of prominence of the cheek bones,—make of the ears, hands, and feet,—stature,—development of the osseous and muscular systems, of the thorax, and abdomen,—the character of the pulse,—state of the cellular tissue,—tone of the voice,—and general character of the motions. The practice of recording these particulars, may be the means, at some future period, of affording data to decide the interesting question: to what extent it may be possible, notwithstanding the apparent infinite diversity of individuals, to specify certain general features of development, as in some measure characteristic of particular races, and to assign to each its concomitant external peculiarity of person.

Before quitting the subject of reporting development, I have one more suggestion to offer, the adoption of which would,

we are convinced, be attended with great practical advantage, and be productive of the happiest effects, in promoting the progress of our science. It is, that as often as possible, each report of the development of a head should be accompanied by certain measurements, of such a nature as to enable any one, though ignorant of drawing, mechanically to delineate the profile of the head, and also the outline of two or three of such lateral sections of it, as shall be deemed the most important; and, in the next number, I hope to give the details of a system of measurement for effecting this object, illustrated by a plate, exhibiting its application, and containing the outline of some well-known head delineated by its agency, as a proof at once of its accuracy and practicability.

I shall conclude these remarks by expressing a hope, that the present race of Cerebral Physiologists will fulfil their duty to posterity, by omitting no opportunity of noting the actions, and collecting the busts, of the most remarkable of their contemporaries. Correct busts of extraordinary characters, accompanied with authentic details of their actual conduct and capacities, will, at all times, possess an *intrinsic* value, and may afford materials to future Cerebral Physiologists, for determining the functions of organs, the very existence of which has not yet been even surmised. Nature is not lavish of extraordinary cases of development, and an individual observer to whose mind any new views may have suggested themselves, might pass his lifetime without meeting with so numerous, and such decisive cases, either confirmatory or contradictory of them, as would be placed at once before his eyes, in an extensive and well arranged collection of casts; and hence the importance of such collection cannot be too much insisted on. Many are the disputed points in the history of by-gone ages, on which great light might be thrown, did we possess casts of the heads of the parties most deeply concerned in them. The head of every public character ought to be deemed the property of the public, and the time will come when the crania of the principal actors on the great stage of the world will be considered an indispensable adjunct to the history of their age. Indeed, every Cerebral Physiologist will be of opinion, that the information to be collected from this source, would enable posterity to appreciate the motives of an individual much more correctly, than a perusal of the conflicting opinions of historians of opposite factions.

III. *On Temperament.* By Thomas Symes Prideaux, Esq. Southampton.

Our present mode of estimating temperament must be considered as vague and empirical, rather than founded on that scientific basis which alone can ensure its efficiency.

Notwithstanding the importance of the subject, it appears to me that an accurate analysis and philosophic classification of those conditions, which independently of absolute size influence the process of Cerebration, has never yet been made, and although fully sensible that our present want of positive knowledge as to the *causes* of these conditions, must preclude the possibility of a perfect arrangement being effected, I have yet concluded that many important, and some permanent distinctions might be drawn, which would not only impart greater precision to our existing knowledge, but at the same time contribute to accelerate its progress, by indicating the points most requiring elucidation, and thus suggesting definite paths of inquiry, to many whose ideas on the subject would otherwise remain too general to allow of their prosecuting such investigations with advantage.

Little difference of opinion I believe exists, as to the unsatisfactory state of the subject at present, indeed the reception which Dr. Thomas's theory has met with from Phrenologists,—welcomed, but not adopted,—is a convincing proof not only of the opinion generally entertained of the faultiness of the existing system, but also that the new has been found equally defective.

That the relative proportion of the head, chest and abdomen, exerts a most important influence on Cerebral manifestation, and constitutes no inconsiderable portion of the individuality of an animal, is most indisputable; but that a classification founded on this basis *alone*, comprehends all that was previously included in the designation Temperament, is an assumption totally at variance with facts, and under these circumstances the application of the term—Temperament—by Dr. Thomas to his system, must be regarded as both injudicious and unwarrantable. It is in fact a specimen of the too common error, of attributing a sort of substantial existence to a mental abstraction;—temperament is regarded as a specific entity, and in the same way as we are enlightened as to the component parts of some well-known mineral, or vegetable substance, we are told that *it* consists of something different from what we have supposed, when in reality, except as a sound, it has no existence, but as the representation of

those ideas, which common consent has appended to it. Had Dr. Thomas shown that all the bodily characteristics usually comprehended under the term temperament, arose from variations in the relative size of the three great cavities, his adoption of the designation would have been allowable; or, had he broadly asserted the existing classification to be based on distinctions too worthless to deserve preservation, and stated that he availed himself of the term temperament, as a word set at liberty from the ideas previously attached to it having become obsolete, whatever difference of opinion might have existed as to the correctness of his views, his conduct would have been pronounced intelligible; but without any such plea to take possession of a word long employed, and well understood in a definite acceptation, and employ it to indicate ideas totally different, is quite indefensible.

With regard to the views advanced by that able and original writer on Phrenology, Mr. Sidney Smith, that the constitution of the body is dependent upon the predominance of certain Cerebral organs, viz., the bilious on the development of Firmness, the sanguine on Hope, and the nervous on Cautiousness. I must observe that my own experience hitherto, impresses me with the belief that they are unfounded. I have met with many striking agreements in the course of my observations, but not so invariably as to lead me to believe in any connection of dependency existing between them. I admit that I should expect to see an impersonification of Hope, depicted with blue eyes and golden locks; but an important distinction must be drawn between phenomena merely associated together as coincidences, and those coexistences which are bound together by the tie of Causation. Supposing an island peopled by the descendants of two individuals, one of whom had possessed a large cerebellum and wide cheek bones, the other a small cerebellum and narrow cheek bones, it is not only possible, but probable, that a relation between the development of the cerebellum and the width of the cheek bones, would exist in the majority of the inhabitants. Supposing then a relation to exist between the development of hope and the sanguine temperament, in a large proportion of the Anglo-Saxon race, *seeing that the relation is not invariable,* is not the fact more rationally explained by supposing a large hope and sanguine temperament to have been *fortuitously* conjoined in their Saxon progenitors, than by supposing the relation of cause and effect to subsist between them.

An attempt has lately been made by some Phrenologists, to revive in a somewhat modified form, the deservedly exploded doctrine, that the character may to a certain and far from

inconsiderable extent, be predicated from the temperament; thus inconstancy and levity, are said to be the characteristics of the sanguine temperament, whilst the lymphatic is pronounced favourable to the activity of Cautiousness and Secretiveness. If temperament signifies general constitution of the body, its effect whether stimulating or repressing, should be equally participated in by all the cerebral organs, and I do not hesitate to say, that facts show the contrary opinion to be a crude unsupported hypothesis. The idea that the lymphatic temperament is favourable to the display of Secretiveness and Cautiousness, is preposterous, and equivalent to indentifying apathy with activity. When it can be shown that general listlessness and inactivity, rather than exertions to conceal and secure, are manifestations of these faculties; then, and not before, this notion will deserve serious consideration.

It is scarcely necessary to state, that every well founded distinction increases the accuracy of our knowledge, and that ideas in proportion as they become less general, become more precise. The great defect in our present mode of appreciating temperament and one which vitiates the whole system, is the mixing together in one estimate; the conditions of texture, and relative size of organs; thus basing our classification upon general ideas made up of the undefined compounds of two essentially distinct qualities. That the present system possesses great practical utility and suffices to convey in a great majority of cases, tolerably correct information of the appearance and conformation of the individual, I readily admit, but still deem it wanting in that capability of universal application, which a more analytical, and therefore more philosophic classification would possess. To give an example—an individual with moderate, or even rather small sized head, small bones and muscles, fine soft skin, fine soft light brown hair, ruddy complexion, and blue eyes expressive of vivacity, would be denominated "Nervous Sanguine," and if I mistake not, the totally different appearance and conformation, of one with large bones, blue eyes, the same ruddy skin and light hair, but rather coarse than fine in texture, with a head greatly predominating in size over the thorax, abdomen, and the muscular system, would be designated by the same terms; the term nervous being prefixed to the first, in consequence of the fine quality of the tissues of the body, and notwithstanding the moderate proportionate size of the head; and being prefixed to the temperament of the second, in consequence of the predominating size of the head, and notwithstanding the comparative coarse quality of the tissues of the body; and if

this supposition of mine be correct, as I believe it to be, it is clear that we employ the word nervous to designate two very different conditions, viz., those of fine quality of bodily tissue, and large relative size of cerebrum.

Convinced from observation that great variations occur in the texture of the tissues of the body, with similar proportions of the head, chest, and abdomen, and vice versâ, I altogether repudiate the idea of their mutual dependence, and whilst admitting the necessity of attending to the *relative* size of these organs, in estimating cerebral manifestation, maintain, that this condition must be considered as an adjunct, and as an adjunct only, to an infinitely more influential one, viz., that of texture.

Most unquestionably the materials for a philosophic classification of the temperaments have yet to be collected, and I anticipate that the adoption of the improved methods of physiological research, and more particularly the microscope, will afford us much valuable information as to the ultimate cause of the varieties of bodily texture. Among those points, the investigation of which may be expected to be productive of valuable results, may be particularized the specific gravity and diameter of the ultimate fibrils of the nervous and muscular systems, together with their chemical composition. The composition of the blood and its degree of vitality, or time it takes in dying after abstraction from the system, (probably an important characteristic of temperament, and one well worthy elucidation by the prosecution of a series of experiments on the blood of individuals in a state of health who vary greatly in the quality of their organization). The difference in *kind* of manifestation, between two brains of the same extent of surface, but in one of which the sulci are much deeper than in the other and the mass of medullary matter in consequence smaller. The relative quantity of grey and white neurine in the brain and other portions of the nervous system, a question which leads to the important inquiry, whether its three great divisions, the spinal, cerebral, and ganglionic, participate in one common nature, the texture of one division affording a criterion for estimating that of another, or not. Perhaps future researches may demonstrate the relative size of these three systems to each other, and the proportion of white and grey neurine contained in each, to lie at the very root of the question of temperament.

I anticipate that the quality we term Nervous will be found to bear a relation to the smallness of the diameter of the ultimate fibres of which the primitive tissues of the body are composed, and that termed Bilious, to their specific gravity,

whilst the Sanguine *may* be discovered (though I regard this as more doubtful) to be greatly dependent upon the profusion of red globules in the blood, and the Lymphatic, to be produced by the deficiency of the characteristics of the Bilious and Sanguine.

Although we must wait till the labours of the chemist and the physiologist have enlightened us, as to the ultimate cause of the varieties of bodily organization, before we can sit down to the task of systematising on the subject of temperament, with the confidence that we are erecting a permanent edifice, in the mean time, and whilst labouring for the accomplishment of this object, it may be advantageous to endeavour to introduce such slight modifications in our present system as a clear perception of its errors enables us to suggest. The most important of these I have before stated to be the blending together in one estimate the two distinct and independent conditions of texture and relative size, a proceeding so calculated to introduce vagueness and obscurity into our ideas of the *distinctions* on which our classification is based, that I regard its discontinuance as an indispensable preliminary to any advance being made in the subject, for let it be remembered, that it is not two conditions producing the same result we associate, but two conditions producing results essentially different. Texture determines the *capacity for rapidity of action*, and texture and absolute size conjoined determine *power*, whereas relative size has no influence on these capacities, except mediately, through the modifications it tends to produce in texture. The immediate influence of relative size is in the tendency to act frequently, or for a long period of time, an attribute which should carefully be distinguished from *capacity for rapid action*, though too often confounded with it, under the single designation activity. Let us once more review these distinctions. *Power* is dependent upon ABSOLUTE SIZE and TEXTURE, *capacity for rapid action* upon texture, and *tendency to frequency of action* upon the RELATIVE ENERGY of an organ, compared with the other organs of the body, which condition is determined by RELATIVE SIZE and TEXTURE conjoined.

Beyond insisting upon the necessity of giving a *separate* estimate of the 'texture' of the bodily fabric, in which no considerations of 'relative size' shall be allowed to enter, and making this latter condition the subject of a special description, the modifications in our existing system I wish at present to submit to the consideration of cerebral physiologists are but slight. I propose adopting for the ground work of our classification the three states of the body, known as Bilious,

Sanguine, and Lymphatic, as indicating certain unknown, but peculiar, and easily recognisable conditions, and in this, their eligibility for forming the basis of divisions consists.

The attribute designated by the appellation high or nervous, I regard rather as a quality, always present in a greater or less degree in the bodily fabric, than as a variety of texture subsisting by itself, and propose invariably appending to the three divisions before specified an adjectional term indicating the degree in which this quality may be supposed to be present.

Believing the characteristics designated Sanguine, Bilious, and Lymphatic, may exist in equal purity in textures of very various degrees of fineness, I regard the notification of this point as important, and so close do I believe to be the relation that subsists between fineness of texture and the attribute termed *nervous*, that though far from asserting their identity, or that increased knowledge may not demand their separation, for the present, I purpose to assume fineness of texture to be the measure of this unknown but important quality, the plentiful presence of which is indicated by high sensibility both in man and animals, and obtains for those highly endowed with it amongst the latter the appellation "thorough bred." To describe the measure of this quality supposed to be present, I propose to employ a scale of seven gradations, denoted by the words,—*very fine, fine, rather fine, medium, rather coarse, coarse, very coarse;* but the precise limits of the scale to be employed, together with the appellation of its divisions, is of course a mere question of detail, to be decided by convenience.

I am far from denying that varieties in the texture of different parts of the body may exist, and that the brain in consequence may be more or less highly organised than the appearance of other parts would lead us to expect; but till some criterion for estimating this difference be discovered, we must be content with that near approximation to the truth, which in the great majority of cases, the texture of other parts unquestionably affords. The general characteristics of the Sanguine, Bilious, and Lymphatic conditions of body are so well understood, that I think it unnecessary to enumerate them. I will however observe that as a general rule, the less we rely upon colour in our distinctions the better, this criterion being only applicable to the caucasian variety of the human race, whereas there is every reason to suppose that the peculiarities of constitution on which our classification is based are common to the species.

Did I think the attempt likely to meet with success, I

should be inclined to substitute the designation *Fibrous* for *Bilious*, and *Serous* or *Flaccid* for *Lymphatic*.

In illustration of the proposed alteration in the method of noticing development which it has been the object of the preceding remarks to unfold, I now subjoin a description of the temperament of the two individuals before alluded to, as being both likely, though very dissimilar, to be designated by the same terms (Nervous Sanguine), according to the present system.

The Temperament of the first (see page 34) would be as follows:

Fabric—Sanguine; quality—fine; head, chest, abdomen, and osseous, and muscular systems—proportionate.

That of the second:

Fabric—Sanguine; quality—rather coarse; head greatly predominating over chest, abdomen, and muscular system, but less so over the osseous.

To those who may be inclined to demur to the greater length of description attendant upon the proposed alteration, I have only to observe, that no subject can be treated with greater *simplicity* than its nature admits of, consistently with the preservation of *accuracy*, certainly the more important consideration of the two.

IV. *To the Editor of the Zoist.*

Gentlemen,—I think the following case may be considered sufficiently interesting, to deserve publication in your periodical. E. M., æt. 64, an inmate of this institution, and for some time past the subject of chronic rheumatic disease, &c., expired on the 6th of December, 1842. The examination of the body revealed the brain and membranes apparently healthy, with the exception of old and inseparable adhesions between the surface of the convolutions, indicating the organs of Veneration, and the membranous structures naturally in contact only. So firmly adherent were the membranes to each other, and to the surface of the brain, on either hemisphere, that in my efforts to disunite them the dura mater was torn. To render the case more complete I had better, perhaps, add, that the only other morbid appearance discovered was in one of the mucous membranes.

Since the autopsy I have seen a nephew and neice of the deceased, who have told me that about nine or ten years since,

when the old lady became insane, her friends were first made conscious of her disease by an extraordinary penchant she evinced for theological dispute, and, which eventually became so excessive, that she has been known, when attending divine service, to call the minister to order for, as she said, attempting to promulgate opinions on religious matters, at variance with all propriety and truth. She subsequently regarded herself as an apostle, and used to declare she was an instrument in the hands of the Almighty, with which it was His intention to effect some extraordinary and great good. Such then is the early history of E. M.; and which, when considered in connexion with the post mortem appearances, is of much value.

My personal knowledge of the patient has been limited to the last two years of her life; during which I have only observed that she has been a little strange and irritable, and that when displeased, she has applied the epithet: "wicked," to whoever happened to offend her, and has conjectured his or her probable condition in the next world.

I should add, also, that the effects of sacred music was somewhat extraordinary. It appeared to send her into a kind of ecstacy, the excitement was temporary, and only indicated by the gesticulations and voice, the latter becoming shrill and tremulous. Paroxysms would oftentimes recur during the service performed at the Asylum Chapel. It was sometimes considered necessary to forbid her attendance.

The above constituted a case of excessive action of small organs. An examination of the *cranium* would have induced any Cerebral Physiologist to declare:—"*Veneration small.*" The skull was not thinner in this particular region than elsewhere.

Your obedient Servant,

JAMES GEORGE DAVEY, M.D.

Hanwell Asylum, Middlesex,
March 16th, 1843.

As an appendix to this interesting case forwarded to us by Dr. Davey, we extract, but in a very condensed form, the following case from the Provincial Medical and Surgical Journal for March 4th, 1843.

A clergyman, after prolonged study, and a total neglect of all measures calculated to preserve his health, presented some premonitory symptoms, and after a few weeks exhibited the most positive evidence of disease of the brain. Mr. Millar, the gentleman who records the case, gives the following history of the immediate exciting cause:—

"He had that morning called on a notorious drunkard of the village to read him a sermon on his besetting sin, but his parishioner received his ministerial offices so contemptuously as to resolutely order the reverend curate out of his house. This conduct had such an effect on his already-excited feelings, that he rushed into the square of W——, holding his Bible in the air, and knelt down praying God to subdue the obduracy of the sinner's heart, and rising up, began most vociferously to exhort people to repentance, for sin had darkened the land, and the judgments of God were coming upon the earth. After much difficulty he was compelled to go home, when he ran up into his bedroom, stripping and washing himself by dashing basins of cold water over his body, and praying most earnestly "that the waters of life he was now washing in would cleanse his soul from all sin." This process he had repeated thrice, and such was the intensity of his convictions respecting his own impurities, that each time he determinedly refused to be dressed in the same clothes, because they were unclean.

He lived twelve days, and the following is the account of the inspection of the brain:—

"The vessels of the dura mater were tinged with blood, looking blue and prominent, and so adherent was this membrane to the cranium that it was impossible to separate it entire; the sinuses were loaded with blood; the arachnoid membrane was firm and opaque, having a fluid yellow fibrinous secretion between it and the pia mater—this was particularly manifest over the convolutions along the mesial line of each hemisphere and on the left especially; pia mater gorged with blood," &c. &c.

Mr. Millar remarks, "the character of the insanity is, I believe sufficiently well accounted for by the nature of his studies—religion and the serious responsibilities of his professional avocation—and I am free to confess *that the portions of brain to which phrenologists ascribe the functions of Veneration were precisely the seat of the greatest vascular excitement, the most decided opacity and firmness of the arachnoid coat, and the most effusion between that membrane and the pia mater —a most striking evidence of damaged function in connection with organic disease.*"

Many may not be aware that the pia mater is the nutrient membrane of the brain. It is excessively vascular, dips down between every convolution, and distributes multitudes of vessels to the grey substance. Here, then, we have the most conclusive evidence that a certain abnormal functional manifestation was accompanied by a certain organic change in the

membranes, that one of the membranes supplies the vessels for the purpose of nourishing the convolutions, and that the inflammation was more acute in the portions covering the convolutions which Cerebral Physiologists have proved to be the organs for the evolution of a particular faculty—Veneration.

V. *Phrenological Society.*

The Phrenological Society was founded in London by Dr. Elliotson, in 1824; and has regularly held its meetings, at eight o'clock, on the first and third evenings of each month, during a session lasting the greater part of the year, ever since:—what can be said of no other Phrenological Society. The Edinburgh society, which began so well, ceased at length to meet, so that, when a great legacy was left it by Dr. Roberton, of Paris, Dr. Verity, of the same city, disputed the bequest on the ground of its non-existence. This is a wretched state of things, when we consider that the good phrenologists of Edinburgh made it their boast that Dr. Spurzheim had predicted that Edinburgh would be the place in which phrenology would first take root in the British Isles, and whence it would extend. Even the Phrenological Journal left Edinburgh for the banks of the Thames; and, though it has now returned for change of air, having nearly perished by marsh miasmata, it is very sickly and kept alive by nourishment conveyed to it from a distance.

The London society has always been too much neglected as well as the Edinburgh, by those who should have supported it,—the medical profession, and now the majority of its members are not medical men. But from the greater size of London than of Edinburgh, and the perseverance of some of its members in spite of all neglect, it has existed on: and for the last two or three years, its meetings have been very interesting and instructive, and a large number of less desirable members have dropped from it, so that it never was really so flourishing as at present, though its numbers are small. Ladies are now admitted to its alternate meetings, and since the adoption of this regulation, its room at Exeter Hall has been crowded on those nights. We shall always put our readers in possession of its proceedings.

First half of the Session, 1842—3.

November 7th. Dr. ELLIOTSON, President, in the Chair.

Mr. Wood begged to direct the attention of the members to the two casts before him. He had recently been at York, and, on visiting the Castle there, two heads had been pointed out to him as those of murderers of their own wives. On examination he found the forms of their heads so different from each other, and both so different from the heads of the general run of murderers, that he thought they would be interesting to the society, and immediately applied for casts of them; and, after considerable difficulty, owing principally to the respectability of the family of one of them, he succeeded in obtaining copies.

It was too often imagined, by those who did not reflect upon the various incentives to crime, that in every case of murder there must necessarily be an immense development of the organs of destructiveness; and, when this did not happen, they would hold the instance up in triumph as disproving phrenology: forgetting, or not being aware, that although some monsters may be impelled solely by an innate love of cruelty, and although, under the operation of our criminal laws, all those convicted of murder are classed together, as if equally guilty, and all alike consigned to the tender mercies of the hangman; yet the vast majority are urged by mixed impulses, some fatally impelled by adverse circumstances, and that many might, under different example and opportunities, have become useful members of society. A good illustration of this would be found in the present instances.

The first man, Jonathan Taylor, aged 60, formerly rented a farm of above 200 acres, under Lord Wenlock, at Escrick, a few miles from York. It appeared, from the evidence adduced on his trial, that he had lived peaceably with his wife and six or seven children, all grown up, until a few years ago. It has since been discovered that he had been carrying on a secret intercourse with another female. Three or four years before his crime he formed an acquaintance also with another woman, who was of dissolute character, and he left his home to reside with her at Hull, where they took a pot-house of the lowest description, frequented by rogues and abandoned women. Some of his family visited him there, endeavouring in vain to induce him to return home; but he consented to transfer his right in the farm to his wife and sons, and the landlord transferred the lease to them. A year or two after-

terwards he returned to his wife, but again left after a few days; and repeatedly afterwards paid her similar visits, always returning to Hull after a day or two, until about 18 months before his crime, when he went to reside permanently with his family, but was not allowed to take any part in the management of the farm, still less to receive any money, a few shillings only being occasionally given him for pocket money. Things remained in this state till October, 1841, on 26th of which month all the family, except his wife and himself, had to go to a field, at a distance from the house, to dig potatoes. He left the house at half-past six, saying he was going to Selby, a distance of four miles; at quarter-past nine the last of the sons went out, leaving the mother alone. At 12 the family returned to dinner, and found their mother lying extended, with her head on the hearth and quite dead; some of the lower part of her dress still burning, but her cap and neckerchief entire. She appeared to have been dead some hours; and the surgeon discovered evident marks of strangulation. The keys of all her drawers, which she usually carried in her pocket, lay by her side. On examining that in which she usually kept her money, it was ascertained that a small sum, which was safe there in the morning, had been abstracted, evidently by means of the keys, as the lock was not forced. The deceased had been seen by her husband to deposit £70 in it some days previously; but she had afterwards, without his knowledge, entrusted it to her eldest son. Various papers had been similarly abstracted from drawers in other rooms, and articles of plate in the same drawers left untouched. It was afterwards found that a miller had called at the house at half-past 9 and seen Taylor, who told him that all the family were at the potatoe field; the miller asked, Where is the mistress? and Taylor, who appeared most anxious to get him away, replied that she was gone there too. At half-past 10 Taylor was seen in a bye path leading to Selby, where he arrived about half-past 11. A bottle of rum, taken from the house, was afterwards picked up in this track. He stayed at Selby, where he had no business, till past two. On his way back, he was told of his wife's death and that she was supposed to have fallen into the fire in a fit; he replied, "Yes she has had a headache some days past." This was not true. Taylor afterwards denied that he had been home since he left at half-past 6; but subsequently acknowledged it, giving a frivolous excuse for his return. That was also proved to be false. Other circumstances brought the murder clearly home to him; and he was convicted and executed accordingly; but denied his guilt to the last.

The peculiar features of this case, therefore, consisted in the cool premeditation and the cunning attempt at concealment in disposing of the body, so as to make it appear that the woman had dropped down in a fit, or otherwise been burnt to death, rather than in any inordinate cruelty in the mode of committing the crime. There is no evidence of any previous violence of character. Indeed the family appear to have been desirous of having him amongst them, though evidently distrusting his honesty. Yet he showed no great love of property, since he voluntarily assigned to them his interest in the farm. The strongest point in his character was that of debauchery. All this is admirably borne out on his head.

We find a most inordinate development of the organ of sexual love; large cautiousness, and very large cunning. The organ of sense of property,—acquisitiveness, is moderate; and the organ predisposing to violence,—destructiveness, though relatively large, is by no means strikingly developed. The intellectual region is tolerably good; but the whole coronal region slopes off at the sides, shewing a very moderate development of the moral region.

In the other case, there was clearly a degree of insanity. *Robert Nall*, about 30 years of age, had been married between seven and eight years; during which period he and his wife had been separated six or seven times. They had been living apart for eight or nine months previously to the 27th Nov. last; and the woman is said to have cohabited, at one time, with a man named Hibbard. Yet he seems to have been much attached to her; and, during their separation, he had often called upon her and threatened her with violence because she would not live with him. He had even repeatedly threatened her life. On the 27th November, Nall and his wife went together to a beer shop, where they slept and remained till the following afternoon. He then treated her very affectionately, and appeared happy in the thought of again living with her. They left together at 5 p. m. on 28th, after drinking several pints of beer; and they then went about to different gin shops, drinking ale and spirits together till 8 p. m., when they went to the house of Nall's sister and were permitted to sleep there. Both were at the time intoxicated, but Nall the worst, and they still seemed very friendly together. About 9 the sister went out, leaving them both in bed. She returned at 12, and saw Nall standing by the fire place. In reply to her question, "what he was doing there," he moaned and said he wanted to go away, that he had been ill using his wife, and feared he had killed her. She told him to stay there while she went for her brother. He said he

would, and she went out and returned in two hours with her brother and a watchman. Nall had thrown himself on the dead body of his wife and was then weeping and kissing it. He immediately confessed his guilt, and took from his pocket the clasp knife, with which he had committed the murder. On his way to prison, he said he should be hanged for her, but she would never again desert him for another. He told the superintendent of police, that, after his sister had left the house, a quarrel ensued between them, the wife threatening to leave him again and return to her paramour. He at first tried to sooth her; but she was abusive, and he sprung from the bed in a passion, took the knife from his pocket, and stabbed her. She exclaimed, "Oh Bob! thou hast killed me! Kiss me!" He was immediately stung with remorse, stabbed himself with the same knife, and afterwards hanged himself with a handkerchief, but it broke. It was given in evidence that Nall had received several wounds in the head; that, about a fortnight before the murder, his skull had been laid bare by a blow from a crane; and that he was "flighty" when provoked, and always extremely irritable and violent.

The following is the Judge's (Baron Parke) address to him after his conviction, as reported in the *Yorkshireman. (The jury had recommended him to mercy.)*

"Robert Nall, you have been convicted of the crime of wilful murder, and although the learned counsel in his address in your favour has endeavoured to impress upon the jury the belief that you were not at the time altogether a reasonable being, yet I found it to be my duty to tell them, and I feel it my duty to tell you now, that the state of mind you were in was not such as legally to extenuate your crime; but that you were responsible for your acts, and for the interests of society you must suffer for them. *Whether or not* there may be circumstances which may in a moral point of view *necessarily extenuate,* if not in some measure *justify,* your conduct, is *beyond my province to determine:* but I should be acting in a manner *not such* as the country has a *right* to demand from me, and such as my *duty to you* requires, were I not to tell you that, in spite of the recommendation of the jury, *I can see nothing whatever* to justify my holding out any prospect that the sentence of the law will not be carried into effect," &c. &c.

The head presents anything but the development characteristic of a murderer. The moral and intellectual regions are both very fairly developed, while the disposition to violence, though large, is by no means preponderatingly so. Perhaps the largest organ in the head is that of attachment;

and there can be little doubt that the crime was committed in a fit of jealousy, while the poor wretch was under the influence of liquor, acting upon a brain rendered morbidly irritable by previous mechanical injuries.

Nov. 21*st*, 1842. *Ladies' night.*

Dr. Elliotson delivered an address upon the character and cerebral development of Cooper, the murderer, executed at Newgate last summer.

A policeman, named Moss, saw a gentleman walking near Hornsey wood, followed by a young man, answering the description of a foot-pad who had latterly committed several highway robberies, heavily armed: Moss pursued him, and, when within a few yards of him, the man turned round and shot Moss with a pistol in the arm. Millet, another policeman, and a baker, named Mott, pursued him. When Mott was within a few yards of him, the man drew another pistol and shot Millet in the shoulder. The baker pursued him into some fields, and the man got into a lane with no outlet; and, having run two miles, was met by Daly, another policeman, whom he shot dead, through the heart; having been observed to reload his pistols. He had first drawn the pistols and presented them, and said he would shoot the first man who molested him, and then fired both pistols at once at Daly and the baker. The baker seized him, and he exclaimed, "I'm done, now I give myself up;" and, on being desired to deliver up his pistols, he did. He denied having anything more about him, but was found to have a dagger a foot long, sharpened at the point and both sides, in his fob pocket.

He gave his name as Thomas Cooper, resident at No. 1, Rawstone Street, Clerkenwell; and said he was twenty-three years old, and a bricklayer. He treated what he had done with the greatest indifference: and repeated several times that he had served the men right for having come near him. The pistols were heavy cavalry pistols. Only four pence were found in his pockets. He had no shoes nor stockings. When brought out to have the charge read against him for the murder of Daly, he became deadly pale, and exclaimed, "what, is he dead?" He then asked for a pillow, and some coffee and bread and butter.

He afterwards said that, while he was pursued, he took poison, which he carried about with him.

During his imprisonment he was often very violent, and for some time expressed only regret that he had been unable to inflict mischief upon and even to murder the other policeman and other witnesses who had appeared against him. He

declared he would murder the surgeon, if he could, for not supporting the plea that he was insane.

It was asserted on the trial that he attempted to hang himself five years ago: and to poison himself with laudanum and arsenic some months before his capture: that he frequently had expressed himself tired of life: that he took a silver watch to pieces and sold it for five shillings: that he would sometimes spend all the money he had in tarts, and had many strange and childish ways; that he once threatened his brother's life without any provocation: that once he said he was a child of God and converted: that on another occasion he stuck up two cards and declared that they were his castles and that he would defend them: that once when ill, he fancied the devil was coming for him; and a woman deposed that she would not have allowed him to be at large, had she been his mother. On these grounds a plea of insanity was attempted; but *two ladies, whom he had stopped and robbed, declared they did not think him mad*, and the surgeon and others who saw him frequently in prison alleged that they discovered no signs of insanity in him.

He had been so affected at the death of his father as to have fainted for several minutes. He had actively exerted himself in rescuing several persons from the house in which a stack of chimneys had fallen and killed a young lady during the storm in April, and his conduct had called forth the commendations of the coroner and several witnesses at the inquest.

After his committal he was very talkative, and was often violent; boasted much of himself in many points of cleverness and skill and said he could have shot any one; and, before his committal, had declared he would shoot himself if he could have a pistol, and was very impatient of the public gaze, leaning forward and covering his face with his hands; shewed no signs of penitence or religious feeling to the last; and, on his mother speaking seriously to him, said, "Don't bother: I have had preaching enough already."

During the judge's address he shook his fist at the policeman. The papers reported that "his poor heart-broken mother attended him nearly daily in his cell, *and he exhibiting a very strong affection for her. She seemed to have considerable influence over him.*"

He at length became subdued in prison, and his conduct was quiet and decent at his execution; but certainly no contrition was manifest.

He had been very fond of reading, but chiefly the *Weekly Dispatch* and similar prints. He was pale, thin, and sickly looking: and walked with difficulty to the place of execution,

on account of the effects of the arsenic on his feet. He mentioned in prison that he had always robbed alone; never trusting any one with his plans; that he could snuff a candle at a considerable distance with a pistol; that he never sold his booty to pawnbrokers, but to jews, to avoid the risk of detection; and that he never desired to commit violence upon any one. He certainly murdered the policeman only in self-defence.

The measurements of his head were as follows:—

Circumference over the eyes,	21¾
Line from ear to ear do	10⅝
——— backwards	10¼
——— over the head	12
From the meatus to Firmness	5⅞
——— Veneration	5⅜
——— Benevolence	5⅝
——— Sense of things	4⅞
——— Comparison	4⅛
——— Pride	5
——— Parental love	3⅜
——— Inhabitiveness	4
Breadth at the outer extremity of the orbits	4⅜
——— disposition to violence	6⅛
——— centre of Causality	1⅞
——— Sense of Property	5⅓
——— Cunning	6⅛
——— Courage	4⅛
——— Sexual love	2⅝
——— Circumspection	6
——— Ideality	4¼
——— Attachment	2⅝

The head was of ordinary size. The intellectual region narrow; but otherwise fairly developed, especially at the lower part. The moral region sloped off at the sides, especially in its anterior half. The sides grew broader and broader, above and below, from the intellectual region to the parts above the ears, so that the organs of the sense of property (Acquisitiveness,) disposition to violence (Destructiveness,) cunning (Secretiveness,) and Cautiousness, all greatly preponderated over the intellectual portion; as also did those of Firmness and Self-esteem. They were all very large. The organs of courage (Combativeness,) love of applause, and sexual love were large, that of friendly love (Attachment) still larger: Benevolence was very high, though there was a great and immediate sloping off from its highest portion. Had all the head been on the scale of the intellectual and moral regions, it would have been very small.

Its size depended upon the very great relative breadth of its sides, and the height of its posterior-superior parts, and of its posterior. Such a head would naturally be most occupied with depraved and violent pursuits. The intellectual and moral portions of the brain being greatly overpowered by the size of the rest, the being would have had no hesitation to steal on account of the large size of the organ of Acquisitiveness and the poverty of the moral region; and would have been cunning in the extreme; subject to desperate violence on all occasions; and, on account of the great size of the organ of self-esteem, as well as that of the organ of the disposition to violence, would have been most revengeful; but very kind when not provoked, and would not have done violence without provocation. From the evidence, there probably was a dash of insanity in his brain, though too little for acquittal on the plea of insanity. Still his cerebral development prevented him from being a law to himself. Society, indeed, would not have been safe while he was at large, and its security demanded his confinement for life. But, continued Dr. Elliotson, he ought not to have been hanged, if hanging is intended as a judgment—a retribution; for his organization rendered him an object of pity. However, urged the speaker, punishment should not be regarded as retribution, —as the infliction of something deserved; but as the administration of additional motives in default of the efficiency of commendable motives,—to supply the motive of fear to the culprit and to others. He expressed his decided horror of capital punishment, and his persuasion of its superfluousness. He objected that, however bad a man may be, he had still, in almost every instance, something good in him. The executed Cooper was warmly attached to his mother, fainted at the death of his father, and had nobly exerted himself but a short time before to save the lives of several fellow creatures. At Troyes, a man named Pattevoie, was lately guillotined for attempting to murder another, and had led a dissolute life; but while in prison he tamed a pigeon and a sparrow, and was tenderly attached to them. "Some persons," says Charles Dickens, (pardon me the vanity of saying *my friend* Charles Dickens,) in Oliver Twist, "have expected to see his crimes written in the face of the murderer, and have been disappointed because they did not, as if this impeached the distinction between virtue and vice. Not at all. The circumstances only showed that the man was other things, and had other feelings besides those of a murderer. If he had nothing else,—if he had fed on nothing else,—if he had dreamt of nothing else but schemes of murder, his features would have

expressed nothing else: but this perfection in vice is not to be expected from the contradictory and mixed nature of our motives. Humanity is to be met with in a den of robbers; nay, modesty in a brothel. Even among the most abandoned of the other sex, there is not unfrequently found to exist (contrary to all that is generally supposed) one strong and individual attachment, which remains unshaken to the last. Virtue may be said to steal, like a guilty thing, into the secret haunts of vice and infamy; it clings to their devoted victim, and will not be driven quite away. Nothing can destroy the human heart."

The punishment of death hardens the heart and smooths the way to crime. If the destruction of life is sanctioned and approved in any single case, the ill-disposed regard it with far less repugnance, and are led to think it justifiable in others, and so men more easily become murderers. About two years and a half ago, a little boy ten years of age who had been taken *for the second time* by his father to see a public execution, was detailing all the particulars to his schoolfellows, some of whom were terrified, and one little girl asked him if he "was not afraid when he saw the woman hanged." "Afraid!" he replied; "not the least, Woman! *I could have pulled the rope.*" A large number of those who read of, and still more of those who witness, an execution, feel more or less of a savage pleasure, and are injured in their moral feelings. The scene of an execution is one of disgust and dismay. Jokes, ribaldry, obscenity, drunkenness, and thefts go on; and the female portion are equally bad with the other sex. This is not peculiar to England. Two men convicted of arson, robbery and murder, were executed not long ago at a small town in France called Berus. From twelve thousand to fifteen thousand persons collected. Booths were erected, tables spread, tuns of cider broached, and games set up; and the magistrates with gensd'armes and troops had difficulty in preventing "still more scandalous proceedings." The young priest "with much force, but mildness, endeavoured to bring the crowd to a state more suited to the scene."

The deadening effect upon the moral feelings of the executioner must be very great. His heart must indeed become hard; and the ruin of his benevolence must tend towards the ruin of more of his moral feelings. Have we a right to injure the nature of a fellow creature by making him an executioner? He also becomes disliked in society, and is sure to be pointed at as Jack Ketch, though glad to receive the pay of his odious occupation. In Switzerland the privilege of officiating as executioner resides in

certain families, who are looked rather coolly upon by the rest of the community and usually marry among themselves.

It is unnecessary. In former days, though Christianity was supposed to thrive throughout Europe and was the law of every land, torture of all descriptions, cutting to pieces, stretching and tearing, burning, *slow* burning like that ordered by the *Christian!* Calvin for Servetus who differed in opinion with him on a theological point, disembowelling, and screwing, and repetitions of all the modes of causing excruciating agony that fiends could suggest, were considered, like innumerable absurdities among which we now live, as matters of course, perfectly consistent with morality, and so consistent with religion, that the most dreadful were ordained for differences of speculative opinions and for disapprobation of the vices and tyranny of priests, and all were pronounced as absolutely necessary to maintain the order of society. Those who travel on the continent of Europe are shewn horrid dungeons and instuments of torture without end. But there are remains enough in our own land. I lately read the following passage from the *Inverness Courier*.

INVERNESS.—ANCIENT HIGHLAND DUNGEON.—The road over the stone bridge here is at present undergoing repair, and on Saturday last the workmen threw open the vault built in one of the arches, which was formerly used as a gaol, and afterwards as a cell for *maniacs*. It was truly "a double dungeon," made by "wall and wave." About a foot below the surface of the road they came upon a small iron door, from which a flight of stone steps led down to the damp and miserable chamber. An iron grating or air-hole lighted the place, which was found to be about twelve feet long, nine feet wide, and six feet high. There were no indications of a fire place; a hole in the floor was used for letting down a pitcher for water; and it is scarcely possible to conceive a more wretched or horrid receptacle for human beings. The situation of the captives, with the river rolling below them, and the sound of horses and vehicles passing over the roof of the cell, is strongly calculated to impress the imagination. In winter when the river is in flood, or during a storm, a sort of wild and fearful *sublimity* must have been added to the scene. The last inmate of the cell was *half devoured by rats!* Thank God, we have in some things improved upon "the wisdom of our ancestors."

But they have disappeared in succession; and, with their decline, cruelty and violence have declined: and we find they were unnecessary. So will it be with capital punishment. Perpetual imprisonment, properly regulated, will be found to answer as well. The prospect of it is more terrific than that of death, for to this we must all come sooner or later; but perpetual imprisonment—exclusion from the sight of nature and the haunts of men—is indeed terrible to contemplate, and ever will be terrible to contemplate, although its severity must be gradually less felt by the prisoner. Nature accommodates us to almost all situations. Milton represents the fallen angels as comforting themselves with the hope that their

nature would at length become assimilated to the "burning marl" on which they trod.

> "Our purer essence then will overcome
> Their noxious vapour; or, inured, not feel;
> Or changed at length, and to the place conform'd
> In temper and in nature, will receive
> Familiar the fierce heat, and void of pain;
> This horror will grow mild, this darkness light."

Yet, just as we know that a man who has been well off becomes at length so accustomed to filth and the most disgusting food as to feel its inferiority no more than those who have been born to and brought up in it, and notwithstanding we know this we could not bring ourselves to look without horror at living in filth and eating such food, so the prospect of perpetual confinement will never lose its terrors because we are satisfied that we should at last grow accustomed to it. And here let me suggest that every one condemned to solitary or silent confinement should, besides the means of improvement by books for his intellectual and moral feelings, and muscular occupation, be allowed an animal, a bird at least, for his comfort. He could not contaminate it, nor it him. Besides alleviating his unhappiness, it would improve him by gratifying a social, benevolent feeling; and, as madmen are allowed to cultivate those talents which are unimpaired, so ought criminals to have every practicable encouragement for the welfare of their moral feelings. Society has a right to protection; and therefore the perpetual, or at least very, very long protraction, till the fiery days of passion are all past, of imprisonment is justifiable and necessary.

In the Netherlands there are no executions; and yet murders and other great crimes are not more frequent than here and in France, if so frequent. I have walked in the prison of Ghent, among prisoners hard at work and looking well, who had committed crimes of all descriptions. I read the following paragraph in a newspaper last year.

> Died, May 3rd, in the prison of Ghent, aged 80, Pierre Joseph Soete, after a captivity of 63 years! At the age of 17 he was condemned, for the murder of a young girl, to be broken on the wheel; but the Empress Maria Theresa, at the solicitation of the *Société de Saint George*, at Ghent, commuted his punishment to that of perpetual imprisonment. In 1814, after 36 years spent in prison, Count Bichaloff, hetman of the Cossacks, then quartered at Ghent, released Soete; but finding himself without kindred, friends, or the means of living, he begged to return to confinement, and in the dreary asylum of the *Rasp-Huis* (prison) he passed 27 years more, till death released him.

In speaking of imprisonment, let me for one moment raise my voice against the inhuman brutalities and horrors which are every now and then reported of some of our own; and against

the frightful arrangements which I have seen in the Bicêtre of Paris—arrangements as if devised to make the wicked ten times more wicked than before.

The prisoner need be no tax to the community; what he earns will more than keep himself, even should he live to be past labour. No religious person can defend capital punishment; for when is he able to say that the culprit is prepared for heaven? The apparent contrition of criminals at their execution is generally an absurdity, as the whole affair is for the most part a mockery. If they are sincere, when do we know that it is more than the sincerity of terror. Conversion from depravity must continue long and gradually pervade the man, and become as it were a new nature to him, to be real and worth anything.

Often the wrong person has been executed, often a madman has been executed, often a madman is now executed; and who that is executed is not an object of pity,—has not done only what we should have done, but for greater advantages, of which we never think, as if we were of ourselves just what we are? If all criminals are objects of pity, let us feel it our duty to ameliorate their character and not strangle them. Let us most seriously remember that they are criminals, if through a vicious nature, also through disadvantageous external circumstances. Let us act upon the truth that it is a duty to strive earnestly to improve the faulty condition of society; to give every one, not a sectarian, but a rational, a manly, a noble, a virtuous education, fit for all men, in whatever strange creed and religious speculations they may unfortunately have been brought up. Let us remember that it appears that the size of cerebral organs are affected by culture and neglect of the faculties, and that therefore, within certain limits, a man's cerebral development may be changed. I say within certain limits; for no external circumstances would make a Newton of an ordinary man,—or all the wranglers of Cambridge would be Newtons;—nor a Howard of a Henry the Eighth, any more than exercise, good air and nourishment, would make Patagonians of a short family. But the fact cannot be too carefully remembered, that we produce alteration in the offspring by acting on the parent; that even among brutes things taught to the parent are far more readily taught to the offspring than they were to the parent; nay, that the offspring frequently requires no instruction. Of this I have given very many illustrations in my Physiology. The influence of good institutions is therefore greater than is generally imagined. But besides this, all should remember that it is our duty to marry only those with good organizations. When the

science of the head shall be duly appreciated, a sensible man or woman will think it madness to marry a person with a bad organization.*

December 5th, 1842.

William Kingdom, Esq., Thomas Uwins, Esq., R.A., William Topham, Esq., Barrister-at-law, having been duly proposed and severally ballotted for, were elected *ordinary* members of the society.

Dr. Engledue of Southsea, and Dr. Debout of Paris, having been duly proposed and severally ballotted for, were elected *corresponding* members of the society.

The cast of the head of the murderer Cooper, having been lectured upon at the preceding meeting, was examined by the members. The president laid before the society the cast of the female patient whose case is alluded to by him in his letter, published with Dr. Engledue's address, as being a beautiful example of the excitement of distinct cerebral organs by mesmerism. The development was exceedingly good: especially in the situation of all the highest moral feelings.

A copy of a small work, entitled *Neurology; or, an Account of some Experiments in Cerebral Physiology*, by Dr. Buchanan, and published here by Mr. Robert Dale Owen, was pointed out to the meeting as asserting the claims of Dr. Buchanan to be the discoverer of the possibility of affecting individual cerebral organs by mesmerism.

The president then read the following documents from Captain Daniell of the Coldstream Guards, just returned from Canada, given him for the purpose of shewing what were Dr. Collyer's claims to the same discovery.

"Regarding the priority of discovery of the new science entitled Phreno-Mesmerism, I saw a letter addressed to Dr. Collyer by the Rev. Mr. Dodds of Massachussets, in answer to one addressed to him by Dr. Collyer, asking him if he had any recollection of the date when he first communicated this discovery to Mr. Dodds. The following is the substance of Mr. Dodds' reply, dated August, 1842: 'I well remember it was early in May, 1841, you explained to a gentleman in my hearing, your views regarding the extraordinary phenomena of being able during what you termed mesmeric sleep to excite various organs of the head.'

* The American census for the year 1840, proves the population of the United States to be 17,063,353, and the number of idiots to be 17,434. This gives about 1 to every 979 of the population! Surely some effort is required to educate a people in sound physiological knowledge, which will make clear to them the numerous causes producing such a frightful state.

"In April, 1841, Harrington the proprietor of the Lyceum-room, Boston, engaged to pay Dr. Collyer so much nightly for delivering a series of lectures on the new discovery. His letter asserting he did so, I have seen, and it bears date August, 1841.

"Mr. P. Shattock, proprietor of the Mercantile Reading-room, Boston, writes stating he considers it a simple act of justice to affirm he witnessed Dr. Collyer, amongst other experiments, excite in a subject the organ of Benevolence whilst under the influence of mesmeric slumber. Dr. Buchanan till very recently scouted the idea of Phreno-Magnetism, but supported a system called by him galvanoid, based on very different principles. The foregoing is to substantiate Dr. Collyer's claim to the discovery of Phreno-Magnetism in April and May, 1841, antecedently to which date it was never heard of.

"Signed, H. DANIELL."

December 19th, 1842. *(Ladies' Meeting.)*

Mr. Symes delivered an address upon the correspondence between the character and cerebral development of Daniel Good the murderer.

January 2. (Holiday.)

January 16th, 1843. *(Ladies' Meeting.)*

A case was read illustrative of the effects of mesmerism upon various phrenological organs, by Thomas Uwins, Esq. R.A. The subject was a married female, about 30, without children. She had originally been mesmerised for indigestion, water-brash, &c., with very considerable benefit to her health; but Mr. Uwins, having heard of results obtained from patients in the sleep-waking state, confirmatory of phrenological facts, determined to test the truth of them. Mr. Joseph, the eminent sculptor and a profound phrenologist, was present at the first experiment. To prevent the possibility of deception, Mr. Joseph wrote on paper the organs he wished to have acted upon in succession. We began, said the author, with *Ideality* and *Wonder*: exclamations of admiration accompanied by the most expressive and appropriate actions immediately followed the application of my fingers to those portions of the brain. "How beautiful!" "What a delicious place!" "It is like the happy valley in Rasselas!" "Where are the people going?" I said, "What is it you see?" "Oh look, look!" She repeated, "There, there, look! How finely they are dressed! They are going to dance: I'll have a jig with

them." And she began beating time as if she were about starting off in a dance, when suddenly she said, "Oh no, I'll go in that boat. Oh, what a beautiful lake!" I now put my finger on Cautiousness: she instantly drew back with the most marked expression of fear, and seizing me by the arm, said in an under tone, "Come away, come away." "What are you afraid of?" I said. "Do you not see," she replied still in a lower tone, "they are following us? They will do us some mischief." "Don't fear," I said, "I'll fight them off." "No, no, no," she still held my arm and whispered in my ear, "do not strike them, they will hire somebody to murder you for five shillings. Come away, come away." Mr. Joseph's course now led to my removing the finger from Cautiousness to Self-esteem, still keeping the thumb as before on Ideality. I had scarcely touched this organ when she drew herself up, (she was before crouching under the influence of fear), raised her head very high, and said in an under and reserved tone, though with an expression of cunning satisfaction, "They are actually bowing to me, they think me a person of consequence, and indeed I think myself quite as good as any of them!" She then stood up and made some formal patronizing curtseys to the right and left, varying her assumed and stately demeanour till I broke the charm by removing my fingers from the organs, which left her as usual stretching out her hands in darkness and vacancy. Mr. Joseph's next instructions were Philoprogenitiveness. The patient immediately put on the most winning smiles, and seemed by her actions to be courting children to come to her. "Oh the dear little creatures," she exclaimed, "come, come." At length she seemed to have caught one in her arms, which she hugged with the most extatic delight, "Look," she said, "what a dear little angel." I asked if it was her own, but repented the question as soon as it had escaped my lips. She sank back in her chair and said with a deep sigh, "No, my home is never to be so blessed." I shall never forget the scene, Mr. Joseph appeared affected almost to tears. As I still kept my fingers on the organ, she soon resumed her pleasurable feelings and seemed again to be fondling a baby in her arms. Mr. Joseph now wished me to carry my thumbs on both sides of the head to the organs of Destructiveness. Instantly she threw the child away, and began tearing and raving with a fiend-like fury. I said, "Surely you are not going to kill the child?" She replied, "I could kill it,—a little ugly devil." "I could tear it in pieces," she continued, using the utmost violence with her hands as if she would destroy every thing within her reach.

I went now to Benevolence. The change was delightful. She smiled and seemed by her action to be surrounded by objects agreeable to her. I asked what it was that gave her so much pleasure. "Don't you see," she said, "Here are all my kind friends:" "it is indeed a pleasure to be surrounded by so many kind friends." She continued her smiles of recognition from one side to the other, and named some persons from whom I knew she had received kindness. At Mr. Joseph's request I now touched on Combativeness. She instantly began squaring with her fists like a boxer. I said, "Surely you are not going to fight?" She replied, "I do not know what I may do with provocation." "Oh nonsense," I said. "Not such nonsense neither," she replied, "I can strike a hard blow; I do not think you would like to take as many blows as I could give you;" she still kept her hostile action of defiance. From Combativeness I went to Conscientiousness. She instantly dropped her hands and assumed an expression of self-accusation; she did not speak or move but seemed absorbed in reflection. By Mr. Joseph's desire, I moved my fingers to Veneration, when her face assumed a sainted expression of devotion, and bending her body a little forwards, she clasped her hands in the attitude of prayer. Music was the last organ touched. She began beating time as if listening to some instrument or voice. I said, "What is it?" "Do you not hear? Listen: it is my favourite tune, 'Woodman spare that Tree.' My husband plays it. Be still: listen." All this was accompanied by gestures indicative of the pleasure the music gave her.

On a subsequent occasion the experiments were less successful, which the operator attributed to a moral cause acting upon himself. The author soon found another opportunity to carry out the experiments, previously to which, he and Mr. Joseph satisfied themselves that the patient did not know either the name or situation of a single organ. On the third trial, experiments, similar to the foregoing, were made with invariable success upon the organs of Wit, Benevolence, Acquisitiveness, Hope, Music, Colour, Number, Size, and Order. When Eventuality was touched, she fell back in her chair. Language could not be excited, and some other unsuccessful attempts concluded the sitting.' The last trial was made in the presence of two ladies, who handed to Mr. Uwins on paper the names of one or more of the organs in turn accordingly as they wished one or more to be brought into activity, and the effects immediately ensued with the following exceptions. Individuality and what has been called Eventuality produced nothing: Language nothing: Imitation

little that was satisfactory; and Hope, which I thought before ascertained, now became Despair, &c. &c.

A paper was afterwards read by H. G. Atkinson, Esq., upon Mesmeric Phrenology, pointing out the importance of mesmerism in phrenological investigations, and the mutual bearing of the two sciences upon each other.

VI. *Mesmerism.*

MESMERISM IS ESTABLISHED.· Mesmerism has always been true. Dimly known for thousands of years in barbarous and semi-barbarous countries, known as to some of its high results in many of the great nations of antiquity, though the knowledge was confined to the chosen, it is only now beginning to be seen in its various aspects and ramifications, and to assume the character of a science,—a science of the deepest interest and importance, inasmuch as the phenomena of life transcend those of all inanimate matter, and the faculties of the brain—the mind—are the highest objects in the universe that man can study; and inasmuch as its power over the faculties of the body at large, and especially over the brain and whole nervous system, is immense, and therefore capable of application to prevent and remove suffering, and to cure disease, far beyond the means hitherto possessed by the art of medicine.

"*Animal Magnetism is true,*"—was the opening sentence of a series of five papers published by Mr. Chenevix on the subject in 1829, in the *London Medical and Physical Journal.**

The second sentence was the following:—"In the whole domain of human acquirements, no art or science rests upon experiments more numerous, more positive, or more easily ascertained."

If this was the case then, how much more is it not the case now? Within these very few years, thousands of persons have made successful experiments upon the subject; and, although as far as mesmerism has for ages been proved, it has been in one sense established,—*established as a* TRUTH, the multitude of positive facts, and the multitude of persons cog-

* *On Mesmerism, improperly denominated Animal Magnetism.* By Richard Chenevix, Esq., F.R.S. London and Edinburgh M. R. I. A. LONDON MEDICAL AND PHYSICAL JOURNAL, 1829, March, June, August, September, and October.

nisant of these facts, are at this moment such, that it is beyond all shadow of doubt *established as a* POSSESSION by mankind, which can never be demolished, never be neglected, or lost.

Accident determines the knowledge, the opinions, and the pursuits, both of most individuals and of most nations. Where any cerebral organ, or group of organs, preponderates over the others, it will impel the individual, with little reference to the influence of surrounding circumstances, or even in spite of them; but the generality of men are without such preponderance, and take the kind of knowledge which is offered them, imbibe the opinions of those around them, and fall into the habits and pursuits of their countrymen. The knowledge, the opinions, and pursuits of a nation, must necessarily depend much upon natural cerebral development, but very greatly also upon accident; upon the physical circumstances which surround them, rendering one mode of life and action absolutely inevitable, or at least more suitable than another; upon accidental impediments to one or another kind of knowledge, opinion, or pursuit; upon the accidental impartment to them, by individuals of remarkable cerebral organization among themselves or by other nations, of one or another kind of knowledge, or upon a similar accidental influence upon their opinions and pursuits. When a subject does not require a peculiar organization for excellence, as music or colouring does,—is but merely a good development of the group of superior intellectual faculties, chance chiefly directs whether it shall be known and cultivated by a nation. Consequently nations, at an equal point of civilization and most different in their intellectual organization, differ greatly in their knowledge and opinions. Mr. Priault, in his learned *Quæstiones Mosaicæ*,* asks, "Who can assert *a priori* the particular direction which civilization shall take? The Greeks were long without any true knowledge of the year, and yet Mexico at its discovery had a year of three hundred and sixty monthly, and five intercalary days. The Otaheitans too, built curiously carved canoes, and wove cloth and mats, and were, nevertheless, ignorant that water could be made to boil. And the Peruvians, similarly, had constructed roads throughout their dominions, and had established posts of communication between the several parts of their country and their capital; they had learned also to card and weave wool, and could work silver into vessels and tools, and would even, occasionally, mould it into images, which prettily imitated nature;

* *Quæstiones Mosaicæ, or the Book of Genesis, compared with remains of ancient religion.* By Osmond De Beauvoir Priault. p. 212. Bohn, 17, Henrietta Street, Covent Garden, 1842.

and yet the iron that was at their feet they had never observed, and knew not how to turn to account. When, therefore, we compare that which the early nations are said, at any given time, to have known with what they remained in ignorance of, we may often be surprised as well at the *subtilty and ingenuity of their discoveries*, as at the *stupidity of their ignorance:* but we cannot from this ground argue against their inventions. Neither can we, on the other hand, infer the untruth of alleged science or the inefficiency of art, because in a country of much science and art it is unknown and disregarded, or even despised."

The greatest events in history have been determined very much by accident. There is, indeed, a general working, or influence of general causes, which renders an accidental circumstance availing or unavailing, so that what appears accidental may not be so altogether, nay, perhaps in but small part. But, nevertheless, fortuitous circumstances, that is to say circumstances not in a natural sequence of occurrence, and arising from other and independent causes, do most materially influence events, both for their production and their prevention.

Thus it has been with Mesmerism. One would suppose that a thing so easily practised by every one would long ago have been known universally in Europe. But the subtle Greeks had no true knowledge of the year, the carving and weaving Otaheitan never boiled water, nor did the sagacious Peruvian use the iron he possessed. The time and trouble demanded for its practice; the disinclination of persons to permit such powerful effects to be produced over the whole frame of their friends without immediate evident good; and the brutally ignorant prejudices of the superstitious, who unquestionably form the mass of mankind in every country, in referring the natural phenomena of mesmerism to imaginary beings and agencies, have probably been sufficient to deter men from its investigation. But the longer time rolls on, the greater and more numerous the opportunities for favourable chances to turn up and exert their influences; and thus, at last, is caught hold of and fixed what might have been in our possession ages back, had attention been directed towards it, and impediments manfully opposed; and its constant cultivation for the future is secure. Mesmerism has at length had its happy chances, and as certainly as civilization itself is now secure, through the art of printing and some other modern inventions, so certainly may mesmerism henceforth defy oblivion or neglect.

Till the present moment mesmerism never attracted more

than a very partial and temporary notice in this country. Maxwell wrote respecting it in 1679, laying down all the very propositions afterwards advanced by Mesmer, just as before him in the beginning of the seventeenth century Van Helmont, a Belgian physician, had written of it in the language which a disciple of Mesmer would have employed. In the middle of the seventeenth century an Irish Protestant gentleman named Greatrakes, of spotless character, receiving no recompence, writing in the purest spirit of piety and benevolence, and not pretending to explain how he did it, "stroked" thousands of the sick with his own hands, and, though he did not pretend to cure all, is said to have cured large numbers, and two celebrated men, Boyle and Cudworth, put themselves under his care, which we presume they would not have done, if the great doctors of the day had not failed to cure them. The Lord Bishop of Derry declared that he himself had seen "dimness cleared and deafness cured," pain "drawn out at some distant part," "grievous sores of many months date, in a few days healed, obstructions disappear, and stoppages removed, and cancerous knots in the breast dissolved," by his manipulations. The Royal Society published some of his cures, and accounted for them "by a sanative contagion in Mr. Greatrakes's body, which had an antipathy to some particular diseases, and not to others." A gardener, named Leveret, did the same, and used to say that so much virtue went out of him that he was more exhausted by touching thirty or forty people than by digging eight roods of ground.

Dr. Elliotson mentions in the chapter on mesmerism in his *Human Physiology*, p. 563, that a lady named Prescot, who died at an advanced age a few years back, in Bloomsbury Square, practised mesmerism there during the greater part of her life; and that he recollects that, now about thirty years ago, a woman mesmerised for a time at Kennington.

The establishment of mesmerism in England sprung from the visit of an Irish gentleman, named Chenevix, who had fixed his residence for several years in Paris, to London in 1828. His visit was short, but during it he solicited and prevailed upon several persons to see him make trials of mesmerism: and afterwards prevailed upon the editors of the *London Medical and Physical Journal* to publish the report of all that took place.

Notwithstanding the sentence of the Royal Commission appointed in France to pronounce upon the truth of animal magnetism in 1754, when Mesmer had drawn it from oblivion and discredit, and proved its truth and power, the facts had taken firm root in France and some other parts of the con-

tinent, and several clever and estimable persons had always practised and cultivated it. Indeed it could not be otherwise, for the Commission, like all the adversaries of mesmerism in every country and at every period, whether a body of men or private individuals, behaved most unfairly. Whenever a person resolves to oppose mesmerism he seems to forget himself entirely, to part with common sense, common morality, and common propriety. This Commission would not examine it with Mesmer, but with one of his pupils, named d'Eslon; Mesmer himself being not only more capable of demonstrating it, but one of the most powerful mesmerisers that ever existed. Mesmer protested in vain to Franklin, and to the Baron de Breteuil, *who did not even condescend to reply to his letter*. Their examination was immediately shewn to be most incomplete and superficial, by a host of writers.* The members were careless in their attendance and did not all regularly assemble, but went casually, and as each or two or three felt inclined. They asked no questions of the patients, took no trouble to observe. They took up the subject prejudiced against it; and in their experiments omitted the conditions which they were expressly told were indispensable.—" *Point de questions aux personnes soumises aux épreuves,—pas le soin d'observer,—pas assidus aux séances—allant de temps en temps. Nous les voyons dans une disposition peu bienveillante; nous les voyons malgré toutes les réprésentations qui leur sont faites, faire des essais, tenter des expériences dans lesquelles ils omittent les conditions morales exigées et annoncées comme indispensables aux succés.* These are the words of Drs. Adelon, Pariset, Marc, Burdin, sen. and Husson, appointed by the Royal Academy of Medicine of Paris, in 1825, to report upon the propriety of examining the subject again.

Franklin gave himself very little trouble about the matter. One, however, a truly celebrated man, the illustrious botanist Jussieu, paid the utmost attention; and what was the result? Why, that he refused to put his signature to the report of the rest, notwithstanding the pressing solicitation of his colleagues and the menaces of the minister—Baron de Breteuil; but drew up a report of his own, in which he declared that the facts which he had witnessed depended upon an external agent independent of the imagination.

Mesmer found a large number of pupils who resolutely took up the subject among them. The Marquis de Puységur, a truly virtuous man and a soldier, produced somnambulism

* *Rapport et Discussions de l' Académie Royale de Médecine sur le Magnétisme Animal.* Par M. P. Foissac, Paris, 1833. p. 225. Every body interested in the history of mesmerism should read this book.

by the process, though unprepared for it by Mesmer, who however was conversant with the fact; and he published at the end of 1784 and in 1785. He had not been converted by a course of lectures by Mesmer, though he attended diligently; but subsequently by mesmerising in the way of joke the daughter of his steward, and the next day the wife of his game-keeper. The shortest mode of ascertaining the truth of the matter, is thus to make experiments for one's self. His third patient was a peasant, who fell into a quiet sleep, and into somnambulism, in a quarter of an hour. In this state she talked aloud of her affairs. He awoke her, and left her in an hour. She slept the whole of the night; and a severe cold, for which he had mesmerised her, was sensibly better the next morning.

He was the first who accurately described this state, and pointed out the intuitive knowledge possessed in it by some patients with reference to their own complaints and those of others. Puységur relinquished the road to certain power and fortune in order to devote himself both on his estate and in Paris to cultivate and establish mesmerism. "All those who had the honor of knowing him," says Foissac, "knew that the love of benefitting others was his religion, and that he undeviatingly pursued, to the last day of his existence, the course which Providence had pointed out to him. Like his ancestors, M. de Puységur, placed on the high road to honours and fortune, might have attained the highest dignities; but he sacrificed all to the more tranquil and true happiness of comforting, assisting, and enlightening his fellow-men. Indeed he often said that his mission on earth was to place mesmerism in the hands of physicians. This mission he fulfilled with incomparable zeal and complete success: for soon after his death, in 1824, the Royal Academy of Medicine appointed a committee, which admitted all the phenomena of mesmerism and somnambulism.*

M. Deleuze, originally destined like Puységur for the army, but afterwards devoted to literature and science, and established in an appointment in the Jardin des Plantes, heard in 1785, when thirty-two years of age, and, at his native place Sisteron, of the cures effected by Puységur on his estate, and thought the whole must be nonsense. A physician, however, at Aix, converted him, and he wrote admirably and extensively upon mesmerism till 1825, and cultivated it assiduously in Paris. *He avoided all speculation, all mystery, and shewed that the phenomena of mesmerism were in harmony*

* Foissac, p. 244.

with the laws of nature. He shewed that the adversaries of mesmerism, precisely like the adversaries at the present day, "*are ignorant of mesmerism, and imagine absurdities to be held by its partisans which they do not hold,—pass over in silence the most convincing proofs,—refute statements that nobody makes,*—and when obliged to confess incontestable facts, ascribe them to insufficient causes." In 1828, he was appointed librarian of the Museum of Natural History. He has always been spoken of in the most respectful and honorable terms. "His rare qualities," says M. Foissac, "his kind and instructive intercourse, gained for him many friends among the most celebrated learned men—Levaillant, Duperrou, Cuvier, de Humboldt, &c.; the unanimous opinion of his cotemporaries concedes to him and M. le Marquis de Puységur, the honour of having preserved, defended, and propagated one of the most beautiful discoveries of modern times."

Many other men of less prominence in mesmerism, kept up the subject both in France and Germany, and even Russia, and it found its way temporarily into some German universities and hospitals. In 1818, the Academy of Sciences at Berlin offered a prize of 3340 francs for the best treatise on mesmerism; it was practised in Russia, in 1815, when a committee, appointed by the emperor, declared it to be a most important agent; in Denmark, in 1816; in Prussia, in 1817, where the practice of mesmerism was by law ordered to be confined to physicians. But its head was held above the surface of the waters with difficulty.

At the instance of Dr. Foissac, in 1825, a committee was appointed by the Royal Academy of Medicine of Paris, to determine whether a commission should be appointed to investigate mesmerism. The committee reported in the affirmative. A long discussion took place, in which as much nonsense was talked by the opponents as could be desired by its most malicious supporter;—and to this the Committee drew up a powerful, and in every respect admirable answer, which settled the matter; and a commission was appointed in 1826. One difficulty however after another occurred. The conduct of Dr. Magendie, one of the commission, was shuffling and contemptible in the extreme. He wrote to Dr. Foissac, that the secretary of the committee took careful notes and drew them up, when it had been resolved that none should be drawn up. He made an appointment at his own house with Dr. Foissac for the latter to be present at a meeting for experiment, kept Dr. Foissac waiting from four till six,—never saw him,—and had him let out by a back door. When one of the committee—Dr. Husson—wrote a very polite letter to in-

form him that permission was obtained for epileptic patients at his hospital to be mesmerised for experiment, and begged him, as a physician of the hospital and one of the committee of the enquiry, to be present,—he, in apish imitation of the Baron de Breteuil forty years before, did not condescend to notice the invitation! "*M. Magendie ne repondit pas.*" All this may be seen in Dr. Foissac's book. The business languished, and no report was heard of for five years,—until 1831, when indeed a most favourable report was given, acknowledging the truth of mesmerism, and its most wonderful facts; and displaying earnestness, labour, candour, and a truly philosophical spirit. But in the mean time (and indeed afterwards, for this report was not allowed to be printed or lithographed, but was put in a box and thought no more of by the academy) mesmerism had little prospect, for miserable obstacles were thrown in the way, and particularly by Dr. Magendie who, it is said, not only violated truth and acted, as he knows so well how, with vulgar unpoliteness, but ceased as well as Dr. Double (who with Magendie had no singleness of purpose) to attend the experiments, and consequently could not sign the report.

The learned and important, and those in authority, would not condescend to notice mesmerism; the superficial herd of time-serving practitioners, vulgar medical journalists, and all kinds of ephemeral medical writers, railed at it and all who upheld it, so that it was a poor outcast, neither legitimate nor respectable. Still, being the offspring of an eternal and vigorous parent—Truth, it was sturdy, and lived on, without being indebted for food, lodging, clothes, or countenance to the flourishing and respectable members of learned or fashionable society.

"In France," says Mr. Chenevix, and his article in the *Edinburgh Review*, 1819, on France and England, shews that his long residence in Paris had made him perfectly acquainted with the French character and habits, "where words and jargon are more valuable than facts, it has been treated as a matter of opinion, not of experiment:" "it has been believed, and reviled, and believed again, and has followed all the vicissitudes of fashion." "Though all the phenomena have been produced over and over again, yet, as these phenomena are not phrases, the academy of medicine thinks it can argue down somnambulism, and talk lucidity out of existence."

The influence of the opinions of those around him had their full weight upon Mr. Chenevix,—

"Whenever animal magnetism was mentioned I joined," he says, "the general tribe of scoffers, and so much was I *convinced (!)* of its absurdity, that, being at Rotterdam in 1797, I laughed to scorn a proposal made to me by an English resident there to witness some experiments in which he was then engaged." "*The respectability and general understanding of this person left no mode of accounting for so extraordinary an illusion, but to suppose him labouring under a monomania.*"

In 1803 and 1804, while travelling in Germany, he continues—

"I heard many very enlightened men of the universities talk of animal magnetism, nearly with the same certainty as mineral magnetism; but their credulity I set down to the account of German mysticity." "*I remained an unbeliever.*"

At length, after nineteen years, Mr. Chenevix condescended to witness mesmerism in the person of a young lady in Paris. "*I went to laugh,*" says he, "*I came away convinced.*"

"To *suspect* any thing like a trick in the parties concerned was *impossible.* They were of the highest respectability and distinction, and some of them I had known for many years. The magnetiser was, indeed, in the frivolous French metropolis, called a charlatan, which made me suppose he was not so; and the event proved that I was right. He was, indeed, poor; he exercised his art for money; he gave public lectures at three francs a ticket. Many young physicians have as fair a claim to the title as he had. But from the hour above alluded to till the period of his death, I remained acquainted with the Abbé Faria, and never knew a man to whom the epithet impostor was less applicable.

"No sooner had the Abbé Faria begun to operate than the countenance of the lady changed, and in two seconds she was fast asleep, having manifested symptoms which could not be counterfeited. The sitting lasted about two hours, and produced results which, though I still remained a sceptic upon some of the most wonderful phenomena, entirely convinced me of the existence of a mesmeric influence, and of an extraordinary agency which one person, can by his will, exercise upon another. The Abbé Faria offered every means to dispel my remaining doubts, and gave me all necessary instructions to obtain total conviction from experiments of my own. I most zealously attended his labours, public and private, and derived complete satisfaction upon every point relating to mesmerism; even upon those which appeared supernatural. Many of the experiments I repeated, not only upon persons whom I met at his house, but upon others totally unacquainted with him or with his studies, and was ultimately compelled to adopt the absolute and unqualified conclusion announced above;—*Mesmerism is true.*"

And what then was his conduct? Did he content himself with saying, "It 's very wonderful, certainly," "I dont understand it," and then think no more about it, turn to something by which he was making money, or which was pretty or popular? Did he content himself with saying, "I should like to know the use of it? as though the sight of any of nature's wonders were not in itself use,—a high, an invigorating, a noble, intellectual, and truly delicious and improving occupation, far beyond the occupation, however necessary, of procuring food and raiment and property, the administration of which to the more humble wants of our

nature constitute the only view possessed by many of utility, —as though every fact of nature were not a part of the mighty, the universal whole;—as though a knowledge of any fact in nature could fail directly or indirectly, sooner or later, to give power to good. Did he content himself with saying, "It cannot be doubted; but it is a dangerous power and may be turned to mischievous purposes!"—as though whatever is a power is not a power to evil as well as to good, and greater power to evil in the very same degree in which it is a greater to good; as though heat, without which we die, without high degrees of which the arts administering most to our advantage and comfort and prosperity of all kinds cannot be practised, is not converted to the most destructive purposes by the ill-disposed and a source also of incalculable unintentional accidental mischief;—as though the steel instruments always on our eating tables, and in our hands, and in all parts of our dwellings, might not in one moment be made implements of injury and death;—as though half our medicines in hourly use may not be made instruments of death. Did he content himself with saying, "Well, I am sure the medical profession will see its truth and importance, and I shall leave it to them?" as though any revolution in science or institutions had ever come from those in whose hands the subject was placed; and had not always been forced upon them, and forced upon them with toil and anguish and persecution to those who effected it. He had read that Christ, for his efforts to substitute, in the room of long public prayers and sanctimonious scrupulousness about indifferent things, and the pomp and ceremony and mechanism of worship, and nicety of doctrines, and priestly assumption,—to substitute humility, disinterestedness, and universal benevolence, "saying, "It was said of *old time*; but *I* say unto you," was vilified by all the Jewish establishment and the so-called *respectable* Jews, and then nailed on high in the open air to two crossed pieces of wood. He knew that the discoveries of Newton were long excluded from the University of which he was a member, and were introduced through stratagem only by Dr. Samuel Clarke explaining them in notes, without any appearance of argument or controversy, to the book of Descartes used as a text book by all the tutors, though, like these notable fellows, now forgotten and in the dust, unseen and unremembered; and that the exploded and unfounded system of Descartes kept its ground for *more than thirty years* after the publication of Newton's discoveries. He knew that the medical profession laughed Harvey to scorn and made the public think him too great a fool and visionary to be fit to physic them, when he taught

the circulation of the blood, and were so perversely obstinate that not one doctor who had arrived at years of discretion,—had attained his fortieth year,—when the discovery was announced, ever relented, or admitted the truth of the circulation, or allowed himself to the day of his death to be the wiser for Harvey's discovery, but lived on perversely and piggishly boasting of error; though probably many noisy professors of unbelief did, like a host of noisy living doctors who declare their unbelief at this moment in mesmerism and, like gentlemen of a dark hue in the basement story, "*believe and tremble.*" Mr. Chenevix knew that beneficial changes in bodies of men, united as an institution or corporation, or even in a profession or occupation, and standing up for their vested rights of ignorance, unimprovability, and undisturbed motionlessness, required always heavy blows and pressure from without before these bodies bestir themselves and think of moving onwards. Did he think a truth less important because neglected and despised? No. Mr. Chenevix,

"Surprised at the pusillanimity of the French academy, which could not deny and yet had not the manliness to avow the facts which one half of its members declared they had witnessed, resolved, with all due humility, yet without shrinking from the task, to devote some time to the collection of facts, and to offer the result to a much more enlightened public than that to which the art is compelled to appeal in France."

We really think the last remark, however national, to be well founded, when we compare the slight hold that mesmerism has taken of the Parisians, who are more struck with its marvels than its scientific bearings and practical applications, who derive a sensation from it rather than an enlightenment, with the deep root it has now taken all over England and the intense earnestness with which so many of both sexes study and cultivate it, now that they have recovered from the stupor into which the ignorant misrepresentations and misconceptions and the bold falsehoods of journalists, medical and literary, and the clamour of the medical profession, the lucky leading practitioners all vociferating and the little ones in due imitation snarling and making the best little noises they could, had thrown them.

Mr. Chenevix had no opportunity of renewing his trials of mesmerism till "May, 1828, when, happening to be on a visit in *Ireland*, he enquired for some patient among the *peasantry*, no matter what the disorder." He soon obtained one, a woman aged thirty-four, who had laboured six years under severe epilepsy and had lately in a fit fallen into the fire "and most dreadfully burnt her leg." She also "had a strong tendency to paralysis of the left leg and thigh; was subject,

almost daily, to spasmodic contraction of her hands and feet, accompanied by racking pain, and which sometimes lasted twelve hours or more; had occasional absences of mind and loss of memory, never slept more than a couple of hours at a time, and that but rarely; was constantly thirsty, her appetite was bad. She was eight months advanced in her sixth pregnancy, and it was after her first confinement that she had her first attack.

1st day.—He mesmerised her for five and forty minutes, and produced only *a little drowsiness*; but that night she *slept better than usual, and had no spasms.*

2nd day.—Mesmerised her for five and forty minutes, with the effect of drowsiness only, but she *continued drowsy till the next day.*

3rd day.—Mesmerised her five and forty minutes; but no sleep.

4th day.—Not mesmerised.

5th day.—She fell asleep after having been mesmerised *nine minutes*, and *felt stronger and better* than before the treatment was begun. The spasms have returned, but *lasted a shorter time* than usual.

6th day.—Not mesmerised; and she had had no spasms, but *in one foot only*, and for *a few minutes only.*

7th day.—Sleep in *three minutes*; but she awoke on being spoken to. Now all this in the ignorant peasant was so beautifully conformable to the daily experience of Mesmerisers, that the truth is recognised as clearly as in the course of an attack of small pox which has its regular periods. *Had she shammed, she would not have awakened as soon as spoken to; and her health would not have improved.*

8th day.—Mesmerised.

9th day.—Not mesmerised.

10th and 11th days.—*Fell into complete mesmeric sleep in two minutes. Her health was improving rapidly.*

12th and 13th days.—Not mesmerised.

14th day.—Put to sleep in *six minutes by the will alone, without any* visible manifestation of it.

15th day.—Not mesmerised.

16th day.—Mesmerised *through the door, at the distance of fifteen feet; she not knowing that he was acting on her, but supposing he was absent; and in fourteen minutes she was in complete mesmeric sleep.*

17th day.—Not mesmerised, and in this interval of two days without mesmerism, she had a severe attack of spasms in her left leg and thigh, for six hours, followed by coldness and numbness.

18th day.—Sleep in *half a minute.* He mesmerised the left limbs: in forty minutes he awoke her: *when the pain was absolutely gone, and the parts had recovered their usual strength and heat.*

"This was the last return of these symptoms. By this time she had completely recovered her sleep, not only at night, but was frequently obliged to lie down in the day. She now slept ten or twelve hours in the twenty-four, and one day sixteen hours. She continued rapidly to improve in health, *and her appearance was so much changed that her neighbours, who knew nothing of the treatment, were struck at the alteration.* The operations were continued until June 20th, when her pregnancy made her unable to come out; and on June 28th she was delivered.

"July 6th, Mr. Chenevix called upon her and found her up and well, except rheumatic pains in her left shoulder, for which he mesmerised her. *She soon felt them descending to her elbow, and thence to her wrist, and in less than ten minutes was perfectly relieved.*"

"July 17th, she went to thank Mr. Chenevix for her recovery; *and neither then nor afterwards was he able to affect her again.* At the end of nine months, when he published the account in the London Medical and Physical Journal, the fits had not returned.

"From the very first day she was mesmerised, the symptoms were alleviated and decreased regularly as the treatment advanced. In less than a week, thirst, sleeplessness, shiverings, and pains, to which she had been subject for six years, ceased; the paralytic tendency diminished, and the spasmodic contractions were entirely removed after the twelfth day of mesmerising." "Although none of the extraordinary symptoms of lucidity occurred, although this patient awoke the instant she was spoken to, her cure is interesting, as being completed so rapidly. Twenty-one sittings sufficed." "Even at the period when she used to be most affected, the touch of my finger, so slight as to be almost imperceptible to myself, roused her from her state of mesmerism, and with a sensation which she described as like the prick of a pin. I have known some educated person who experienced a similar sensation, compare it to an electrical spark."

Here was an Irish peasant, fourteen years ago, who had never heard of mesmerism, and, if disposed to sham, would have no more known what to do than the pig in her cabin. Here were the gradual increase and succession of effects just as mesmerists observe them: yet none of the more dazzling phenomena, and nothing dazzling at all.

Had the remarkable cure been effected by some new drug, or some striking variation of an old mode of treating, we cannot say, curing, the disease, though disgusting medicine would have had to be taken, annoyance or even pain to be submitted to by the patient, we will venture to say that the plan would have been tried in other cases, and we should have heard of similar trials again and again. But, as it was, without physic, surgery, issues, setons, cupping, burning, any thing complicated, expensive, or annoying, not a single trial of the simple plan of making passes appeared in any of the British journals as far as we discover. Not a doctor, surgeon, or apothecary, thought it worth his while to deviate from his old ways of uncertain and unsatisfactory treatment, all which

fails in nineteen cases out of twenty, and are generally, to say the least, troublesome and very long. The impressive history—together with the statement which follows it—that he had treated thirteen cases of the disease in the same manner, completely succeeded in three, procured immense relief in eight still under treatment, and had failed but in two, might as well have been published among the finny tribes in the depths of the Atlantic ocean.

Between May 23rd, 1828, and January 20th, 1829, Mr. Chenevix "Mesmerised upon 164 persons: of whom 98 manifested undeniable effects, some in one minute, some not till the operation had been repeated several times. There was hardly one instance where disease existed that relief was not procured; and many of the patients offered phenomena as extraordinary as any recounted in Germany or France." "While prosecuting his experiments, he had the good fortune to meet with many benevolent and zealous persons, *not of the faculty*, who made trial of the art with entire success, having hardly ever failed to procure relief for their fellow-creatures, at the same time that they produced phenomena which highly surprised and gratified them." He counted fifty who had become both converts and practitioners. However three physicians of public establishments in the neighbourhood of the place where his experiments were made, attended to him. Drs. M'Kay, Peacock, and Cotter, the first of whom "kindly lent his assistance upon all occasions," and testified the truth of the wonders he saw to every body. We, however, have not heard of these gentlemen having prosecuted the object or stood up for it, even when it was experiencing the furious hostility and roguery of some Irish journalists and medical men. At any rate had they profited, and felt it their duty to see that their profession profited by what Mr. Chenevix taught them, mesmerism would now have been perfectly established in Ireland. Dr. Cotter yielded to evidence more slowly than the other two gentlemen, and though he saw two epileptic patients sent to sleep in about half a minute,—a fit of one instantly arrested,—one struck motionless by Mr. Chenevix's will only while walking across the room, and set at liberty by the same power as instantaneously,—a suspicion of connivance still lurked in his mind, and he was therefore requested to take five patients of his own to Mr. Chenevix for experiment, never before seen or heard of by Mr. Chenevix. He accordingly took a female whom he had been treating *four years* for indigestion, costiveness, and headache. Her usual aperient was ten grains of calomel and thirty of jalap. She had no idea of what was to be done to her, and was suffering at the time under violent headache. After being mesmerised for *three* minutes her headache was better, and in *five* minutes was gone: in eight minutes she was in the soundest mesmeric sleep Mr. Chenevix ever witnessed, and continued sleeping for thirty-five minutes, when he awoke her. During her sleep Mr. Chenevix was informed by Dr. Cotter, *in Latin*, that her bowels were at that moment particularly bound. He therefore directed his attention to procuring an evacuation, passing his hands before the abdomen, without however touching it or approaching nearer to it than three or four inches. In less than an hour after she had left the house she had three evacuations, and for some days her head was considerably relieved. The treatment was unfortunately not continued, or we have no doubt, from abundant experience in such cases, that both her head and bowels would have been completely restored to health. Dr. Cotter now practised himself in a similar case of a young lady aged fourteen. The pain here was in the left side instead of the head, and for a length of time Dr. Cotter had given her medicine without permanent benefit, so that he was desirous she should relinquish "so injurious a habit."

She had no idea what he was trying when he mesmerised

her, but in four minutes she was completely asleep. He mesmerised her only three times, yet she had no return of the pain, and no longer required aperients, "for which, previously, there was a continual necessity." It is a common effect of mesmerism to render the bowels regular, although aperients have before been habitually required.

He relates an instance to prove that belief is not requisite to the effect. A robust lady was a sceptic. He proposed that she should select any one of three patients who were waiting for him, and whom he had never seen before. She selected the most unhealthy.

"In two minutes the patient's head dropped, but she started up immediately; in less than five minutes, however, she was fast asleep. Here neither the mesmerised nor the mesmeriser had the slightest conviction upon the subject, yet the experiment succeeded as completely as with the most habituated professor."

We know a still more striking illustration. A gentleman, well known in Yorkshire, was a sceptic, and laughed heartily at mesmerism as folly. A lady equalled him in all this; and they agreed to play some mesmeriser a trick in the house in which they were. He was to propose to mesmerise her, and a thread was attached to her foot and his which he was to pull when he wished her to sham mesmeric effects. He began,—but, behold, in a short time she fell back *without the signal;* and he fancied she was shamming, but had mistaken and gone off too soon. The truth, however, presently appeared: *she was mesmerised and in the true coma.* He became at once a convert, and is now one of the most strenuous advocates of the cause, honestly and nobly telling every body the story of his conversion.

Dr. Cotter had for some time attended a poor man, named Michael Donolly, and pronounced him "*far advanced in a rapid consumption.*" Mr. Chenevix found him in bed, *exceedingly weak, and his voice scarcely audible.* "He was taking small but repeated doses of tartar emetic and digitalis," as though he was not sinking fast enough without these debilitating drugs. All medicine was left off, and Mr. Chenevix mesmerised him on February 11. The only sensible effect at the time was profuse perspiration, but he afterwards slept about an hour, and on waking found his cough and breathing easier.

Feb. 12. He was mesmerised again with the same results.

Feb. 13. His voice was stronger, and he seemed more alive than Mr. Chenevix had yet seen him. Mr. Chenevix mesmerised him to-day; but left him to be mesmerised from this time by his wife for thirty minutes night and morning.

Feb. 27. Mr. Chenevix called and found him *up and dressed.* "He received Mr. Chenevix at the door of his cottage, spoke with a *strong, firm voice, looked healthy,* and said he was nearly recovered."

March 16. *He went to see* Mr. Chenevix, "*and looked quite well.*" Mr. Chenevix "mesmerised him" for a few minutes: he slept, and even shewed some interesting phenomena. Mr. Chenevix urged his wife to continue the treatment for some time longer; *for mesmerism, when persevered in after the cure is effected, is never dangerous.* "This case," Mr. Chenevix adds, "can be attested by at least twenty witnesses of the first respectability." When he informed Dr. Cotter that he had undertaken this desperate case, that physician's reply was, "If the poor man is saved, I will substitute the pronoun *you* for *we.*"

Mr. Chenevix cured *seven* cases of *worms* by mesmerism, and furnishes a case described by one of his Irish medical converts, Mr. Levinge, of a girl eleven years of age, afflicted with cough, loss of appetite, and general feelings of illness, and who had passed several worms. She was mesmerised daily for half an hour.

"After the first *four* days she *passed many worms,* and felt *much better;* her *cough* began also to diminish gradually. At the end of a fortnight the quantity of worms which she had voided was very great, and the relief which she experienced was as remarkable. She also drank magnetised water."

She was mesmerised by Mr. Levinge regularly for three weeks; and recovered permanently. "The patient did not sleep more than ten minutes at a time; and, as soon as she opened her eyes, she seemed as completely awake as if she had not slept at all."

Mr. Chenevix made some slight and disadvantageous trials upon some patients at the Wakefield Lunatic Asylum, and with a certain degree of effect; and Sir William Ellis himself was affected and avowed his conviction of the truth.

He next procured the permission of Dr. Whymper, Surgeon-major, and Mr. Smith, Surgeon, to the Coldstream regiment of Guards, to make some trials on the men; and these gentlemen called into the room for this purpose any men they thought proper on their sick-list.

The first was not affected in twenty minutes.

The second, Richard Ireland, went to sleep in six minutes, his eyes having begun to water, his left nostril to run, and his eyelids to tremble, at the end of the first ten minutes. His arm was raised nearly as high as his head and then let suddenly to fall; and yet he slept on. After he had slept

five and twenty minutes, transverse passes did not awake him; but *he awoke as soon as he was called by his name.*

In two days, another trial was made, and he was asleep in five minutes, and continued asleep for thirty minutes, at the end of which time *he awoke as before upon being called by name*, and told Dr. Whymper that he had slept soundly.

To prove to the parties that he possessed only a power diffused as equally as any other power over the whole species, not confined to a few, "*quos equus amavit Jupiter;*" he shewed a serjeant how to operate, and "Serjeant Bradbury" sent the man into a profound sleep in six minutes. The arm was raised and let fall; and transverse passes were made in vain. "*His name was then called and he awoke.* Questioned by Dr. Whymper, he said he was not aware that his arm had been raised or touched; that he had slept soundly, but had not been in the chair more than ten minutes."

Dr. Marshall Hall would have exclaimed, "what Physiologist could believe such an absurdity?" The man's arm to be raised and let drop, and he not be roused, and yet always to wake and answer to his name when he was called! Preposterous nonsense! The man was not a physiologist! and Sir Benjamin Brodie would have coincided with Dr. Marshall Hall: and the Royal Medical and Chirurgical Society, would have resolved by a large, an overwhelming majority, that the man was an impostor, like the man whose leg was amputated at the Wellow Hospital, and that both ought to have been sent to the treadmill for—being subject to the laws of nature and speaking the truth.

On one occasion when a person who had not mesmerised him raised and let drop his arm, he awoke. The contact of any other than the mesmeriser sometimes excites considerably, and that might be the reason of this occurrence. At any rate, had there been deception the man would not have awakened from his arm being raised and dropped on this occasion any more than he had on others when the mesmeriser raised and let drop his arm.

A bystander one day begged him to resist to the utmost his inclination to sleep. "He did so and succeeded; but his eyes and nose watered much, and the inclination to sleep was very great. He said that, had he shut his eyes one moment he must have slept."

A trial was made upon one of the band, Garrand. After he had been mesmerised for thirty minutes with no *sensible* effect, Mr. Chenevix, having apprised the two surgeons of his intention to communicate to the man's hand a sensation of heat or cold according to his will, without giving him any

intimation of that will, touched his hand with a silver pencil case with that intention:

"The results of the first six experiments were perfectly correct; that is to say, he felt the pencil-case cold, when I (Mr. Chenevix) willed that he should feel it cold, and hot when I willed that he should feel it hot, without committing a single mistake; but, when the experiment was often repeated, he began to err, and his sensation ceased to be according to my (Mr. Chenevix) will."

There could be no deception in experiments of this kind. The man never slept, and if he had shammed anything it must have been sleep, for as Mr. Chenevix remarks, this is the only effect he could have heard of. This experiment Mr. Chenevix made upon at least eighty patients, with more or less success; and always found, when he repeated them too frequently at the same sitting, that the tact of the patient, however accurate in the first trials, became as it were bewildered and no longer distinguished the sensation according to his will.

"These anomalies," says Mr. Chenevix, "have been observed by every practical mesmeriser, and are still more striking in the class of phenomena which I have designated psychological. How to account for them, *or for any of the effects* of mesmerism, *I know not*: but such deviations from regularity are *not uncommon in physiology*. When we take successively into our mouths two known liquors, of different flavours, we immediately recognise them; when we repeat the trial too often they are no longer distinguishable."

This remark cannot be too strongly impressed. Not only experiments which concern sensation, but others, and the more so the more delicate the effect, generally fail when very frequently repeated at one sitting. We shall recur, in a future number, to this when we come to the *investigations* of Mr. Wakley. 'Such a deviation' remarks Mr. Chenevix, 'is in perfect harmony with all the laws of physiology. "The galvanic excitability of the dead frog is exhausted by repetition."

The following experiment was now performed. Garrand's eyes were most strictly blinded; he was desired to raise both his arms, and, being asked whether he felt anything in either of them, he said 'no.' A piece of paper, weighing perhaps from one to two grains, was placed upon his right sleeve, in such a manner that it was impossible for him to feel it. He was then desired to raise both his arms, and was asked, "Do you feel any thing?' 'Yes.' 'What?' 'A stiffness and weight in my right arm.' This was exactly what Mr. Chenevix had willed. The same experiment was tried upon his feet, and with similar success, until too often repeated."

Dr. Whymper tried the experiment himself of willing sensations of temperature with the pencil case, and succeeded with the man as Mr. Chenevix had once the day before.

On another day, Mr. North, a surgeon, and the editor of the journal, was present as well as the two regimental surgeons. The experiments of making the limbs stiff and heavy, by the will, and restoring them again at pleasure, were repeated, and

"The general result was acknowledged to be very extraordinary. Mr. Chenevix asked Mr. North, 'Do you think these effects real?' 'Yes.' 'Do you think they proceed from my action in this man?' '*I can see no other cause*'!"

Mr. North saw endless wonders in the Okeys, and was evidently much interested, and owned repeatedly that as to hysteria he had seen enough of it, but never any thing similar to what he saw in them. But Mr. North has never followed up the subject. In the Medical Society he did not offer a word in favour of mesmerism, when the members revelled in their absurdities; and they say that he talks of the effects of common hysteria, and pretends, (if he does, it can be but pretence,) not to believe in mesmerism. We know the editor of a literary weekly journal, who believes in mesmerism, but ridiculed it one day at dinner. After the ladies were gone, he was asked how he could talk so when he believed in it. "Oh," said he, "do you think I was going to say I believed it before the women."

On another occasion, when the experiments with the paper had failed after having been repeated very frequently the day before, Mr. Chenevix—

"Said to the gentlemen present, of course without a possibility of being heard by the patient, 'I will try to fix this man in his chair.' I mesmerised him with that intention for about three minutes, and then said, in my usual tone of voice, 'That will do for to day; you may go.' He rose from his chair, like a man labouring under severe lumbago, and with considerable difficulty. Questioned by Dr. Whymper as to what prevented him from rising from his chair, he said, "My back and thighs are so stiff.' I then demesmerised him for about one minute, and he said, 'the pains are gone;' he added, 'I felt as if a weight had been pulling me down.'"

On another patient he shewed the following experiment:

"A patient being in complete sleep, the mesmeriser, without his knowledge, goes behind him, and then, at a given moment, makes transverse passes with an intention to awaken him. In such circumstances there can be no collusion between the operator and the operatee; neither can the imagination of the latter be anywise suspected of producing the result. It is an experiment which I have repeated upon a great number of subjects, and very frequently, but which succeeds only upon persons endowed with great mesmeric susceptibility. In the present case the experiment was thus made. Having announced my intention to Dr. Whymper and Mr. Smith, without the possibility of Gould's being apprized of it, I took my station behind his chair. I then waited a couple of minutes, when I began to operate. *At the very first pass* his eyelids fluttered, and in about one minute he sat up erect in his chair. He soon became entirely awake, and in the same state as that in which he had been put by the previous operation."

On another patient taking a grain and a half of opium daily for chronic dysentery, Mr. Chenevix produced no sleep; but the man "sat constantly with his eyes closed, and when desired to open them, he was full two minutes before he could do so. When asked, 'What prevented you from opening your eyes?' 'I could not; they were fast closed; there was no strength in my eyelids. I never felt so before in all my life.'"

This is a fact often observed by mesmerists:—that the eyes close and for a time cannot be opened though no other result ensue.

Mr. Chenevix, being in Dublin in March, 1829, made trials upon seven patients in the Hospital of Incurables, by the permission and in the presence of Dr. Croker. On six no effects observable to a person inexperienced in mesmerism were produced. The seventh patient laboured under severe vomiting from an injury, and was obliged to have the assistance of the nurse and a crutch in going down stairs, but could just walk from her bed to the fire with the crutch only. For two months she had suffered excruciating pain in her left arm, and Dr. Croker feared palsy. After being mesmerised without any conversation for thirty minutes,

"She then, *of her own accord*, said that she thought herself better, and believed she could walk. *She did so.* I made her sit down again, and in fifteen minutes more she had clignotements of her eyelids, complained that she was too warm, and got up again to walk. This time she used no crutch, and declared (what indeed was notorious in the hospital) that for two months she had not been able to do so much. She was mesmerised again immediately, and, after about sixty minutes, got up again and walked quite well. The nurse and attendants, when called into the room, expressed the utmost astonishment at seeing her pace along without the least unevenness in her gait; and she went up stairs to her ward without any assistance whatever, leaving even her crutch in the room where she had been mesmerised. She slept better that night than she had done a long time; and walked perfectly well that day and the next." Mr. Chenevix did not see her again, as he went off to London.

Here he obtained two sisters to mesmerise, who were both epileptic and born of an epileptic father. They were soon sent into mesmeric coma, and were shewn to different persons on different occasions. Dr. Milligan and Captain Bagnold were satisfied of the reality of the sleep, and Dr. Milligan in regard to one declared his opinion,

"That the somnolency was the effect of a peculiar influence exercised by Mr. Chenevix, and that, on account of its suddenness, it could not be the result of any of the usual modes that produce sleep. Mr. Smith (Surgeon of the Guards) coincided in this opinion."

Once Sir (then Mr.) Benjamin Brodie was present, and the following conversation took place between Mr. Chenevix and him:

"Let me ask you two questions; but beware of your answers, for it is fair to tell you that I wish to have them for the express purpose of publication. Do you think this girl really and truly slept?"

"*I do, and very soundly too.*"

"Do you think she went to sleep herself, out of fatigue or ennui, or, in short, by means of what you saw me do?"

"Certainly, by means of what you did."

Then follows a note from Sir B. Brodie to the same effect, with this addition. "With such information, however, as I at this moment possess, I see no reason to believe that this girl's sleep may not be explained on principles already known, and I should think that it may be compared to the giddiness which may be produced by turning round, or still better to the sleep produced by rocking a child."

Mr. North, the editor of this journal, to this appends a foot note, stating that in his review of Dupau on Animal Magnetism, Nov. 1826, he had given the same explanation of mesmerism, and is, "*of course!* confirmed in our opinion by finding it supported by Mr. Brodie." "In speaking of this phenomenon, we observed, there is here no mystery; the effect might be anticipated." "Upon the same principle a child is lulled to rest by fatiguing its senses with some nursery lullaby or some gentle and oft repeated motion."

Sir B. Brodie came to his conclusion in *May*, 1829, "with such information as he *at that moment* possessed." Why has he not obtained more since, when ample information was within his reach; why did he never condescend to ascertain whether his explanation of a *fact*, which he admitted, was correct, and visit University College Hospital or Dr. Elliotson who resides in the next street to him. At any rate, this was his duty, *his positive duty*, before he ventured, as he is always said to do, to speak of mesmerism as a worthless imposition. In *those* days he was modest or cautious enough to qualify his doubts with a reference to the "information he at that moment possessed;" he *now* hesitates not to speak positively on the matter, never having added to the information he at that moment possessed and obstinately refusing to receive information. But let him report illiberally and contemptuously on mesmerism, his pride will not be sufficient to enable him to hold on much longer, however backed by his obsequious tenth-rate crumb seekers.

Dr. Prout also saw these patients, and *had no doubt* that the same sister really went to sleep. He differed, however, from Mr. Brodie, who had *no doubt* that she slept in consequence of the means employed by Mr. Chenevix, for he was not convinced that the action of Mr. Chenevix had caused the sleep, "though he did not immediately see to what other agency it could be ascribed." Mr. Brodie had *no doubt* that Mr. Chenevix caused it. Dr. Prout was by *no means convinced* of this! and yet could discover *no other cause!* In a letter to

Mr. Chenevix he declares he "must see much more before he could be satisfied." Has he seen much more? No. Has he not been as proud and obstinate as Sir B. Brodie; and do they not encourage each other to continue obstinate. He has firmly refused even to attend to the subject again. We happen to know that, being an old friend of Dr. Elliotson's, he was requested more than once to go and see his experiments, but never once went, and sent *a boy*, an absolute boy not in the medical profession, his son, instead, who made a report to the father which quite satisfied him that it was all nonsense; and Dr. Prout goes on, as in days past, talking against phrenology and mesmerism, in perfect ignorance of both, and thinking that he knows sufficient of both to give an opinion; and a prey to the strength of the unworthy passion or weakness, in familiar tongue called obstinacy, he remains, destined involuntarily, though fancying himself to act most freely, and without the tyranny of feeling, to descend the hill of life without beholding beauties of nature, to see which he has only to turn his head a little in a certain direction. And Dr. Prout is a writer of a Bridgewater Treatise, setting forth the power and goodness of God! Why, no wonders in nature can come up to the wonders of the powers of the human brain! It is the most wonderful of all material objects; and the phenomena of mesmerism as far surpass those of mechanics and mere chemistry as life must surpass inanimate phenomena: and then thus to write not only upon the power, but also upon the goodness, of God, and fling back in his face, or at least reject with scorn, the incalculable benefits which are placed within our reach by mesmerism! Out upon such inconsistency and perverseness!

Mr. Faraday differed from Dr. Prout and Mr. Brodie. While they had *no doubt* of the reality of the sleep, he thought he saw nothing which a paid actor could not play. His doubt arose from the girl coughing and putting her hand to her mouth at the time. This was from his ignorance, pardonable in him as not a medical man, but unpardonable now in all medical men, though evinced lately by nearly all the medical and surgical speakers of the medical society, that the mesmeric coma is not common sleep. "It is a great error," properly remarks Mr. Chenevix, with reference to Mr. Faraday's doubt, "to confound mesmeric sleep with common; for in the former many appearances are assumed which are incompatible with the latter. The second person I ever saw in this state of artificial somnambulism walked about the house and performed many domestic functions while in that state. In natural somnambulism the fact

has long been acknowledged." Dr. Hargood *believed both sisters to be fast asleep;* but ascribed all to imagination. However, he and *Mr. Faraday,* both of the Royal Institution, considered these experiments *as well worthy of investigation,* and expressed their *wish that the subject might meet with fair and candid enquiry.*

Dr. Henry Holland, of Brook-street, saw one of the girls. She was asleep in *five* minutes, and on raising her eyelid the eye appeared fixed and glossy. This disturbance did not awake her. Mr. Chenevix awoke her at the end of ten minutes, and asked him whether he thought she had been asleep, telling him at the same time that his answer would be published. Dr. Henry Holland replied, "I do. Certainly I think that without your means she would not have slept;" but he did not admit the necessity of any new agency. Lord Lansdowne was present also, and gave the same replies. Mr. Chenevix prints a note from Dr. Holland consisting of these two sentences. "I return the enclosed paper, having nothing to object to the statement respecting the girl whom I saw at your house. *I believe that she was asleep,* and that she could not have slept but by the means employed by you."

The late and the present Dr. Babington then saw the younger of the two sisters. She went to sleep in *two* minutes. Mr. Chenevix opened her eye and pressed his finger hard upon the ball, but she made no motion. "He then put his middle finger into her mouth as far as he could and stirred it about for more than a minute, endeavouring to stimulate the faucies; she showed not the slightest symptom of feeling or anything from this operation. He then tickled her nose and upper lip with a slip of paper and put the same slip of paper up her nostril; but she did not manifest the slightest sensibility to the impression, which should have resulted in ordinary cases." What! no *excito-motory motions, no reflex motions!* What would Dr. Marshall Hall have said. Why, he would at once have condemned the poor little girl as a vile impostor, because when her irritable parts were tickled, she gave no sign, as the creatures do whom he has knocked on the head or whose backbone he has cut through! What, no reflex movements! The girl was evidently no physiologist, or she would have enacted the reflex motions! *But they did not, and do not,* Dr. Hall, in those cases of mesmeric insensibility of the surface. "*But they ought,*" replies Dr. Marshall Hall.* However, Dr.

* For Dr. Hall's strange assertions and reasonings on these points in the Medical Society, when the case of amputation in the mesmeric state was discussed, we refer our readers to Dr. Elliotson's pamphlet just published.

Babington wrote on paper that the two sisters presented the usual phenomena of "profound sleep," but ascribed it to no "new or extraordinary influence," but to "the imagination, aided by the will, exercising a power over the faculties!" Poor old Dr. Babington, who was in no respect better informed, except in a little chemistry, or more skilful, than any good old apothecary of the last generation, and like so many other teachers in Israel must have often wondered and smiled to see himself looked up to and in lucrative practice, and be conscious it was owing to mere luck and his uniformly easy kind manner when his interest did not make him hostile, and to his humorous way of repeating Irish stories all day long, ascribed such a marvellously profound sleep as he witnessed, occurring too but in two minutes, to imagination aided by the will! Did he ever see such a sleep brought on, and so quickly too, by imagination aided by will? He should have tried, and then adduced counter facts. The writer of this well remembers Dr. Babington declaring, when auscultation first excited attention in this country, that for his part he had one day gone into the nursery and put his ears to the chests of his grandchildren and could discover nothing; and so he went on practising to the last day of his life in diseases of the chest without the all important aid of his ear. His pains to investigate the facts of auscultation, and his conclusion and determination regarding it, were altogether the same as those of the mass of the medical world regarding mesmerism.

Mr. Chenevix tried some patients in the Middlesex Infirmary before Dr. Milligan and Mr. Evans Riadore, who avowed their conviction, and also in St. Bartholomew's Hospital before Mr. Earle, who promised to follow up the subject.

Thus we see that Sir B. Brodie, Dr. Prout, and Dr. Holland allowed the reality of the sleep. Dr. Holland shewed his characteristic wariness and ascribed it to Mr. Chenevix's means, but would not commit himself by saying what means he meant, though he disbelieved in any new agency. However, he has ever since considered the subject uttterly unworthy of his attention, and none of the three has ever condescended to witness any new facts in it, or will hear of it.

Dr. Prout was not positively convinced that the sleep was through Mr. Chenevix's means: confessing at the same time he could conceive nothing else to ascribe it to! Oh, the depths of this philosophy! Sir Benjamin Brodie ascribed the effects to the same principle as when giddiness is produced by rotatory motion, or sleep by rocking. Now, if Sir B. Brodie had not been so positive, but has imitated "Sir Isaac, Boyle, and Lock," in being—

.... "humble, teachable, and mild,
Patient of contradiction as a child,"

and had condescended to witness some of the numerous cases within his reach for the last five years, he would have known that the effects ensue from merely pointing the fingers, *and even if the eyes are closed all the time*, or the passes or pointing made *behind the back of the head*, instead of before the face, *and without the patient's knowledge*; nay, out of the patient's sight, and at a very great distance, when the patient can have no idea that the operator is thinking of the matter. And this, by the way, is an answer to those very ignorant persons who go about lecturing and asserting that the effects are to be ascribed to monotony only, or weariness. So much for Sir B. Brodie's explanation.

Dr. Babington did not call in the aid of the principle of the production of giddiness by rotatory motion, or sleep by rocking, but ascribed all to effect on the mind: to—any thing rather than admit the simple truth. Imagination and will when patients are sent to sleep without the possibility of their knowing that the attempt is making!

Mr. Chenevix's account closes with a document of five pages by Dr. Elliotson, detailing all he witnessed in the several interviews which he had with him. He first saw the two sisters, and says of one, "she remained for a considerable time, as far as I could judge, by carefully watching her features and her breathing, in a sound sleep;" and of the other, "I was as satisfied of her being in a sound sleep *as a bystander could be*," and, on waking, "her eyes and cheeks were red, and her eyes heavy, exactly as is observed in persons really awakening from sleep." However, Dr. Elliotson was too careful to draw any inference from these two cases. Though he watched them very carefully—"*I might be deceived*," he says in his *Human Physiology*, "*and I drew no inference.*" He then took Mr. Chenevix to St. Thomas's Hospital, where he was then physician, and trials were made, too short, however, as it seems to us, generally for not more than ten minutes, on nine patients. One, labouring under severe hysteria, had a fit instantly, induced probably from emotion; and, at a second trial, though she partly closed her eyes, and no doubt went to sleep, a fit took place in ten minutes. Mr. Chenevix gave it as his opinion, with which our experience justifies us in coinciding, that she would certainly have been cured. In six no effect was produced during an attempt of ten minutes; though in one of them the female functions, which had been suspended for three months, returned in ten days afterwards. An epileptic girl of eighteen was then tried. "In ten minutes

her eyes closed, and her head suddenly dropped forwards; but I did not consider her," says Dr. Elliotson, "to be asleep until ten minutes more had elapsed." She then really *seemed* in sound and tranquil sleep. Her hands, when raised, dropped immediately; her eyes were completely closed. The whole frame remained motionless. I placed my face close to hers, for the purpose of seeing if her eyes were quite shut, and she did not move a feature, *neither did the friction of her eyelashes cause contraction in any muscle.*" This would have settled the case with Dr. Marshall Hall. No excito-motory motion, no reflex motion, from touching the eyelashes! Impostor—you were no physiologist! Poor girl, she could not help it. This was years before Dr. Marshall Hall ever thought of excito-motory, reflex function; and so she did not know what she *ought* to have done. "On being wakened by Mr. Chenevix, the redness of her eyes and cheeks, and the heaviness of her look, were completely those of a person wakening out of sleep." On a second day, "in about the same time as yesterday, she looked asleep; her hands when raised, dropped as before; and Mr. Chenevix signified that he thought her to be asleep," and addressed her. She at once answered, and declared she had been asleep on neither day, though at both times she felt drowsy. It is probable that she was asleep the second time, but instantly awoke, as many do, when spoken to, and there is no doubt she was sound asleep the first time, for it is common for mesmerised persons, and indeed others, who have been fast asleep, not to believe they have. Dr. Elliotson gives in his *Physiology* a notable instance that occurred to Mr. Gibbon Wakefield, who is as hard headed and little credulous a man as exists, and whose conversion we will first stop to relate, upon unquestionable authority. He had been repeatedly requested by Sir William Molesworth to accompany him to University College Hospital, and witness the wonderful phenomena, of the Okeys especially, which had convinced Sir Wm. of the truth of mesmerism; and after visiting the establishment several times to see which, Sir Wm. presented it with thirty guineas. Mr. Wakefield always excused himself, because he said he had always heard a high character of Dr. Elliotson, and did not wish to have his favourable impressions removed by seeing that gentleman make a fool of himself. However, at last Mr. Wakefield went and was astonished, but could not make up his mind to believe what he saw, though the things were astounding, and he could conceive no possibility of explaining than by believing them to be feigned. When the experiments were over, and he was passing through some part of the hospital to leave it, he

and Smith, they fell as seed on stony ground; on Dr. Holland and Sir Benjamin Brodie, indeed, they rather fell as among thorns, and indeed it is more correct to say that weeds were engendered than that what came up was choked.

We are certain that our readers will be gratified with our presenting to them the admirable concluding pages of Mr. Chenevix's papers.

"Things which are so directly opposite to current opinions should be witnessed more than once before they are judged. Could these phenomena be infallibly produced at will, and before an unlimited number of witnesses, the question would be decided at once. Sentence might long since have been pronounced upon a public theatre. But they are too delicate for common exhibition.

"To combat all evidence on a subject which seems so marvellous, to destroy the value of every testimony, they who think that no man can see but themselves, adduce the many errors and impostures which have gained credence in the world for a time, and then have been exploded. They appeal to the fables of antiquity, to the superstitions of Mahomet, to the savages of Africa. But can any man of good faith compare the principles and conduct of mesmerisers with those? The ancients knew not what the diffusion of knowledge was, and science was a secret of priestcraft. Mahomet founded an empire and a sect, and these two great prizes of his ambition rewarded the lies and devastation which his military apostles spread through the world. Savages, at all times, were the easy dupes of superstitious credulity. But the partizans of mesmerism, stimulated by no interest but truth, appeal not to an ignorant multitude, easy to deceive or to fanaticise; but to men of science and genius, scrutinizers of nature, ponderers upon her works. Would the author of the *Mécanique Celeste*, which not fifty men living can comprehend, condescend to lay his opinions bare to umpires so much his inferiors as they would be whom mesmerism could this day deceive? Would all the learned disciples of this art in Europe give up their honest fame for the reputation of impostors? Some antagonists avail themselves of the discredit into which Mesmer fell by his own doctrines. But this is a fallacious mode of reasoning; for, if his doctrines are true, Mesmer is absolved from this imputation. Mesmer was, indeed, declared to be the greatest mountebank of the last century; but by whom? by the greatest mountebank of modern history, Buonaparte. That Mesmer was disinterested, a profound philosopher, an original discoverer, cannot, indeed, be supported by the history of his life: his rapacity was excessive; his injustice, in not sufficiently acknowledging the prior claims of Maxwell, Greatrakes, Gassner, &c., was extreme; his own title to the doctrines which he taught was small. But those doctrines are independent of his talent or his veracity: they stand upon their own merits; they have been proved by thousands; and, if his name has here been affixed to them, it is in the hope that the appellation of animal magnetism, now deemed to convey an erroneous notion of this agent, may be discarded.

"How strangely must they estimate nature, how highly must they value themselves, who deny the possibility of any cause, of any effect, merely because it is incomprehensible! For, in fact, what do men comprehend? Of what do they know the causes? When Newton said that gravitation held the world together, did he assign the reason why the heavenly bodies do not fly off from each other into infinite space? He did but teach a word; and that word has gained admittance, as it were, surreptitiously amid causes, even in the minds of the most enlightened, insomuch that to doubt it now were a proof of ignorance and folly.

"Let an untutored Indian hear, for the first time, that the moon, which rolls above his head, is suspended there by the power of gravitation; that she obeys the influence of every little speck which his eye can discern in the

pulations, at the distance of half a foot, but did not touch her. In about one minute she said, in a plaintive voce, "Sir, don't do that;" and seemed in great distress. She afterwards told us that Mr. C. drew weakness into her, and made her feel faint. She complained of pain in the abdomen. Mr. C. moved his hands transversely before it, and she said the pain was gone. (She had felt a slight pain there before we saw her.) She then complained of great uneasiness in her chest; and after some transverse movements, made by Mr. C. with the intention of removing it, she declared it was gone. The pain in the abdomen returned and ceased, as before, by the manipulations of Mr. C. Mr. C. then darted his open hand towards one arm, without touching it, and told her to raise both arms. She scarcely could move that which he had thus mesmerised. He then made some transverse passes before it: she at once moved it, and declared the stiffness and uneasiness to be gone. The same was repeated with the other arm, and with the same effect. He told her to lift her feet: she did so with perfect ease. He then darted his hand toward one leg, and she stared with astonishment at finding that she could not stir it without the greatest difficulty. He then made some transverse passes, when she instantly raised it, and said there was neither pain nor stiffness in it. He then closed her eyes, and put a very small piece of paper, weighing perhaps one grain, on her foot, in such manner that it was utterly impossible she could perceive it: she could scarcely move that foot. The paper was removed in the same manner, and without her knowing it: she could instantly raise her foot. She now complained of pain about the heart: Mr. C. demesmerised her, and she said it was gone. In all these experiments, Mr. C. had most clearly announced to me, in French, what his intentions were; and the effects coincided so accurately with those intentions that I confess I was astonished. Deception was impossible. Mr. C. looked round at me, and asked, in French, if I was satisfied. I really felt ashamed to say no, and yet I could scarcely credit my senses enough to say yes. I remained silent. He then asked me, still in a language unintelligible to the patient, 'Shall I bring back a pain or disable a limb for you once more?' I, of course, requested that he would do so. He complied instantly, giving her a pain in the chest once, and disabling her several times from moving her limbs, and removing those effects at pleasure, according to the intentions which he announced to me; the whole taking place exactly as it had done in every former trial on this woman. As, however, she began to feel faint and uncomfortable, Mr. C. judged it prudent to desist; assuring me that such experiments as these should never be repeated but with moderation, and only by experienced mesmerisers.

"On questioning this woman a few days after Mr. C. had produced such decided effects upon her, respecting what had occurred, she declared that he had disabled first one limb, then another, and restored their use, exactly as appeared to be the case; that she never had felt any thing like it in her life before; that, though she had not slept during the operation, she had felt very drowsy; that she had not been at all afraid; but, said she, 'I hope never to see that doctor again, as I am sure he has something to do with the devil.'"

"From this time," says Dr. Elliotson, "I was satisfied that such a power as mesmerism exists, and hoped some day to enquire into it. I had no opportunity, however, before the arrival of the Baron Dupotet in this country a few months back." This was written in that part of his Physiology which appeared in 1837.

Of all the persons who witnessed the experiments of Mr. Chenevix in London, he was the only one who turned them to account. On the others whose names are enumerated, Lord Lansdowne, Drs. Babington, senior and junior, Hargrave, Holland, Milligan, Prout, Whymper, Wilmot, Wright, Messrs. Bagnold, Brodie, Earle, North, Riadore,

But we trust to prove our former assertion, that to Mr. Chenevix is owing the establishment of mesmerism in this country. Of all that he did here we have put our readers in possession. He immediately returned to Paris. "All his ambition," he says, "was to excite curiosity; to break the ice of public incredulity, to turn the attention of a few of my eminent countrymen to a subject of which so many distinguished foreigners have long admitted the truth."

He was employing himself in the preparation of a work, in which the results of experiments and observations upon 442 persons were to be detailed,—results obtained by laborious investigation, "six, eight, and sometimes ten hours a day," "during ten months;" when an acute disease terminated his existence. Whether the work had proceeded far enough to make the publication of what was prepared advisable we know not,—but we do earnestly suggest that the MS. should be placed in the hands of some able English mesmerist for examination. It cannot but be of the highest value and importance.

Fourteen years have elapsed since he announced the work in the *London Medical and Physical Journal*, and nothing has been heard of it. The journal in which he published the papers which we have now made known to our readers, has long ceased to be continued, though it ran through thirty-four years. Of course it will never be reprinted; and will soon be found only in the libraries of medical bodies; and to the world will ever be unknown. Indeed it is unknown abroad, and is now pretty well forgotten here. The labours of Mr. Chenevix would have been entirely lost, and mesmerism would for a long while have dropped in this country, but for the impression made upon Dr. Elliotson by the case of the Irish girl operated upon in St. Thomas's hospital.

No fruit of his efforts to convert the English appeared up to 1836. He had died in 1830: not one man among those, to whom he had been at the pains so disinterestedly to exhibit facts, had evinced any recollection of his efforts. He was a man of independent fortune, a thorough gentleman, highly intelligent, literary, and scientific, and his courage in announcing the truth of mesmerism here, his disinterested and untiring efforts to convince persons and establish knowledge in the room of entire ignorance and prejudice, cannot be highly enough praised. The reward he obtained from the Royal Society was the following insult to his memory in the annual oration delivered by the President, the weak but worthy Mr. Davies Gilbert, Nov. 18, 1830.

"Mr. Chenevix was undoubtedly a man of considerable ability, acquire-

ment, and industry. We have from him seven different communications to the *Philosophical Transactions:* an Analysis of the Arsenities of Copper,—Observations on Dr. James's Powders, with a Method of preparing a similar substance in the Humid Way,—Observations and Experiments upon Oxygenated and hyperoxygenated muriatic acid,—an Analysis of Corundum,—Observations on the Chemical Nature of the Humours of the Eye,—Inquiries concerning the Nature of a Metallic Substance under the title of Palladium,—on the action of Platinum and Mercury on each other.

In the latter years of his life, which could not have reached three score, he appears to have abandoned chemistry, and to have fallen on *speculations* (phrenology and mesmerism) *wholly unworthy of being noticed in this place!"*

In 1837 a Frenchman named Dupotet, and styled Baron Dupotet, who had long practised mesmerism, came over to London to propagate it and gain money. He had an introduction to the Middlesex Hospital and was allowed to make experiments upon several patients. He produced decided effects; but Mr. Mayo, and all those to whom he was introduced, disregarded them more and more, and at last left him to make the experiments by himself; and the poor man was in despair, when Dr. Wilson advised him to go to Dr. Elliotson, who, he added, would look into the subject and soon see if there was anything in it. M. Dupotet followed this advice, was well received by Dr. Elliotson, who said he was glad of the opportunity of investigating a subject, of the truth of which Mr. Chenevix had convinced him eight years before, and which he had ever since hoped one day to enquire into for the purpose of ascertaining the amount of its truth. He daily mesmerised several patients and produced marked results, that is, mesmeric coma and involuntary movements. Among the rest was Elizabeth Okey, in the hospital for epilepsy, and whose sister had been also in the hospital for the same disease. After several trials she was sent to sleep, but the sleep was for weeks of only a brief duration, she being roused again almost as soon as she lost herself; and the appearance she thought so ridiculous that she was always unwilling to undergo the process. Gradually the sleep lengthened, and at last ecstatic delirium occurred, and, after he had ceased to visit the hospital, all those wonderful phenomena which so many witnessed, of which all the world has heard, and of which Dr. Elliotson has engaged to furnish this work with a full account, as well as an ample answer to the ignorant persecutors and slanderers of her and her sister. In the autumn Dr. Elliotson left London for his annual tour, which he found always absolutely necessary for his health, and left M. Dupotet to mesmerise three or four patients, whose treatment he had begun. That person, however, with great weakness and want of propriety, gave out that all poor people who wished to be mesmerised might apply to him

at the hospital and would be attended to by him there. The committee were obliged to put a stop to this, and Dr. Elliotson on his return highly approved of the step and disapproved of the liberty taken by M. Dupotet. Dr. Elliotson, having returned, now took the care of his mesmeric patients into his own hands, and M. Dupotet commenced daily demonstrations of mesmerism at half-a-crown a head at a house which he hired in Orchard-street, Portman-square. His rooms were always crowded, and he exhibited several genuine and remarkable cases; and he made very many converts, who still talk of the wonders they beheld. At last, notwithstanding his ample receipts, he got into difficulties, though we believe through no fault of his own, but the mismanagement of some and the bad conduct of others; and after vain attempts to borrow money, left London, and is now at Paris. Having been afforded every facility at the hospital by Dr. Elliotson, to whom entirely he owed his success, for before he saw that gentleman he was about to leave England in despair; having been shewn every kindness by him, except that of lending money, which he ought not to have required and which could have been of use but for a moment, he employed himself as soon as he returned home again in writing a very shallow book, containing no information, but silly abuse of Dr. Elliotson for having been so grand as to make his annual tour for fresh air and health, while M. Dupotet was showing mesmeric facts, although by so doing Dr. E. placed M. Dupotet in a situation for which he could not have hoped,—that of treating a certain number of patients in one of our public hospitals. On the cause of his anger,—the refusal of pecuniary loans,—he is silent. In truth, he was an innocent sort of man, very weak and of little information, and he knew no more of mesmerism than the most superficial facts. He however did good to the cause for a time, and then could do no more, and would have been detrimental had he stayed. All things serve a purpose for a certain time only, and are then destined to waste away as useless.

Dr. Elliotson and his clinical clerk, Mr. Wood, regularly mesmerised certain patients. Some excellent cures were effected, and such striking phenomena produced that the students regularly attended; then students from other schools; then they all requested to bring their friends, so that for convenience he was obliged to mesmerise no longer in the wards but in the theatre, just as the surgeons perform their operations not in the wards but in the theatre. Requests were poured in upon him from all classes of medical men and from others to be permitted to witness the cases; the highest

nobility and even royalty attended. This of course excited the jealousy of his colleagues. The school, which was at a low ebb when he condescended to join it on account of the wise and liberal plan of the institution, (and no other man of his station would have joined it,) had thriven more and more every year, and his classes continued to thrive during that time. But his colleagues determined he should not occupy, what he never once thought of, a more conspicuous place in the public view than themselves; the truth and benefits of mesmerism they cared not one straw for. They would not witness his facts, —they boasted of this, began every sort of petty, disgraceful annoyance, and at last, without any previous communication or hint, while effecting easy and satisfactory cures, he received an abrupt order from the council that his patients were no longer to be treated mesmerically,—a council of persons neither medical nor at all conversant with literature or any science, except two or three of their number. *The very moment* he received this insult, worthy of the most ignorant, miserable, bigotted, and despotic only, he sent his resignation, and has never since entered either college or hospital.*

* We extract the following account from Dr. Elliotson's farewell Letter to his class:—

"My enquiries were soon attended with such results that a large number of medical men, most distinguished noblemen, nay royalty itself, members of the House of Commons, some of the first men of science in the country, Professors of Oxford, Cambridge, King's College, and Edinburgh, the Presidents of the Royal and Linnæan Societies, and teachers of the various hospitals, flocked to witness my facts. Some of these gentlemen made handsome donations to the hospital in consequence, and others expressed their intention to do the same, but have declined in consequence of my resignation. This soon excited envy, and this excited a commotion; and the late Dean advised me to desist. He urged that, whether the wonderful facts were true or not, and whether great benefit in the treatment of diseases would result or not, we ought to consider the interests of the school;—not of science and humanity, observe—but of the school: that, if the public did not regard the matter as true and the benefits as real, we ought not to persevere and risk the loss of public favour to the school; that I was rich, and could afford to lose my practice for what I believed the truth, but that others were not:—in short, his argument was "*rem—rem;*" and "*virtus post nummos.*" I replied that the institution was established for the dissemination and discovery of truth; that all other considerations were secondary to this; that, if the public were ignorant, we should enlighten them; that we should lead the public, and not the public us; and that the sole question was, whether the matter were a truth or not. I laughed at the idea of injury to the pecuniary interests of the school.

"The commotion increased. My demonstrations were debated upon at meetings of the faculty, and discussions went on between members of the council, and professors, an exquisite secretary, and other more humble holders of office. At one meeting of the medical faculty, a professor boasted that he had seen none of my experiments and should have considered himself disgraced if he had; that animal magnetism had been proved above forty years ago to be a perfect humbug and imposture; and that it was now in as bad repute with the public as Christianity had been at its first promulgation.

Mr. Wakley, thinking to distinguish himself and sail gallantly with the stream, fulminated forth what he called

Another professor boasted that he had seen none of the facts, and, though invited by my clinical clerk to observe them while visiting his own patients in the ward, that he had declined the invitation. One professor declared that he never could procure a vacant bed because I detained my patients so long in order to mesmerise them: and another reported that patients would not apply for admission, lest they should be mesmerised, and that others left the hospital to avoid mesmeric treatment. But, when I enquired of the officer whom I understood to have furnished these absurdities, he assured me that he was blameless, and made the general scape-goat of the place; and he entreated me to accept his denial without an enquiry which would embroil him with the professors. Not conceiving that any thing but reputation could accrue to the hospital from the demonstration of physiological and pathological facts to crowds of the first men in the country, among whom were characters totally opposed in politics to the place and who otherwise never would have entered it,—I persevered. The president of the college—Lord Brougham and five other members of the council did not refuse to attend the demonstrations; nor did the professors of the faculty of arts; nor Dr. Grant, Dr. Lindley, nor Mr. Graham. But, with the exception of these three last gentlemen, whose conduct throughout has commanded my respect, I never saw any of the medical faculty: if any ever were present, it could have been only to reconnoitre unobserved by me. The Irish, the Welsh, and four of the six Scotch medical professors, held meeting after meeting of the faculty or of the hospital committee, which my disgust prevented me from attending. At these meetings I know that the most bitter feelings against me were manifested, and matters discussed which were perfectly irrelevant, but the introduction of which showed the hostility of certain parties. I have always acted in the most honourable and correct manner; and dare any examination of my conduct.

"Dr. Lindley and Mr. Cooper confessed to me that they could not imagine that my demonstrations would hurt the hospital; and Dr. Lindley, in his own noble and honest manner, declared that he thought the facts which he had witnessed were very curious and deserved investigation. The feeling, however, for what reason they could not tell, was so strong, that they conceived my best course was to give up the demonstrations. Mr. Cooper suggested, as indeed Dr. Davis had done, that I should show the patients in my own house, or some house in the neighbourhood. One professor recommended a public-house. But I declined to exhibit hospital-patients to a number of persons anywhere but in the hospital. For the sake of peace, therefore, I consented never to show the phenomena again in the theatre of the hospital, unless my colleagues approved of the list of those to whom I wished to demonstrate them: and both gentlemen agreed that this ought to content the party. It, however, did not content them. They still refused to come and examine into the phenomena; and, when I sent to the medical committee a list of many of the highest names in and out of the profession, who had applied for permission to witness my facts, they absolutely refused to read it.

"Entreated on all sides to exhibit the phenomena, I requested of the council permission to demonstrate them in one of the theatres of the college, when this was not in use. But I was refused. One of the council, whose goodness and liberality render him an ornament to the Jewish nation and to England, moved the reconsideration of the refusal or made a motion for permission, but in vain. I hear that he entreated the council to witness the phenomena and judge for themselves as he had done, but in vain. Yes, the majority of the council, perfectly ignorant of the subject, refused to go to learn anything of it before they passed judgment upon it; and among these were legislators, barristers, and one physician. Yet this same council gave permission for the exhibition of a calculating boy to the public, at so much a head, and tickets were purchased by any one, as for a concert."

experiments on a subject of which he is as ignorant as of Latin, French, or mathematics; and from his effrontery at once frightened the medical profession, and those, who firmly believed, now imitated Peter and denied their convictions. Nothing daunted, however, from the time of his resignation to the present, Dr. Elliotson has shewn the phenomena at his own house very frequently to those who requested the favour, and has made many hundreds of converts, who in their turn have converted others.

Another Frenchman named La Fontaine, came over two years ago, like Dupotet, on a pecuniary speculation. He also shewed some genuine and striking cases. He lectured in the provinces, and the sister countries; but at last found the affair unsuccessful. He appeared a less educated man than Dupotet, and his knowledge of mesmerism was as limited. He did great good, however; and more ostensible good than Dupotet, because he came at a period when the conviction of the truth had become much more diffused, and persons were more disposed to attend to the subject.

The converts have gone on steadily increasing; the converted experimenting for themselves and converting others, till, during the last twelvemonth, the conviction has spread far and wide, and people need no more be afraid of being laughed at for expressing their belief. Numbers of persons originally converted at University College Hospital and in Dr. Elliotson's house, but afraid to express their mind, have now taken courage, and talk of the convincing wonders they long ago saw, and speak of the absurdity of doubting the truth of the cases of the Okeys. Those who were terrified by Mr. Wakley's firing and ran away, have now stopped to take breath, looked back, and found that he had no shot, produced merely noise and smoke, and that the giant himself was an unwieldy, feeble, short-breathed, puffing mortal, only able to throw his arms about menacingly and make ugly noises, so that little boys need not be at all afraid of him and may laugh at him. It will soon be considered ridiculous for a man to declare he believes mesmerism to be nonsense. The honest among the most noisy opponents will become Sauls of Tarsus and be the most strenuous proselytes; each of this class will confess his sorrow, as Mr. Chenevix did, that this—

"Presumptuous ignorance had shut in his own face the door of a science more directly interesting to man than all that chemistry and astronomy can teach. "Nine-tenths," he continues, "who may read will laugh at this as I did, in 1797, at my friend in Rotterdam. Let them do so; but while they laugh, let them learn, and not, thirty years afterwards, have to lament that so short a remnant of life is left to them to enjoy this new and valuable secret of nature;"—

The uncandid will be silent, and then at last begin to allow there is something in it, and pretend that they always allowed as much, but did not think it right to be precipitate, and only objected to the nonsense of the matter.

So at last it will be spoken and written of as a matter of course, lectured upon as a matter of course, and employed as a matter of course; and all the folly, ignorance, injustice, and vulgarity that have been exhibited must be most charitably forgotten; only that copies of the *Lancet*, its heavy offspring the *Provincial Medical Journal*, the *Dublin Medical Journal*, *Dr. Johnson's Journal*, and *Dr. Forbes's*, will still be accessible on the shelves of public medical libraries, and we, "before we forget them," must from time to time present our readers with a tit-bit of an extract, sometimes from one of them and sometimes from another, to show the world how wild and vulgar doctors can be among themselves, and how closely their conduct resembles that of the most uneducated, who wonder at what they never saw before, and refuse to believe their senses because they wonder, forgetting that what they do believe is all equally wonderful, but not thought so because they are accustomed to it.

"Wonderful," says Mr. Chenevix, "indeed, it may appear; but what makes anything wonderful to us, if not our ignorance. In my recollection, they have wondered at hydrogen and oxygen; at a dead frog jumping between two slips of metal; at gas lights and steam boats; and now they wonder at all who wonders at these familiar things. They would pity the wretch who would not instantly believe that a stone falls, and a balloon rises, by the same impulse: or that the taste which his tongue receives when placed between a piece of silver and a piece of zinc, has the same origin as the thunder which strikes his soul with awe. Every thing in creation is wonderful, or nothing is so, but the last known truth always appears the most miraculous to unreflecting minds." "Since the world began men have been wondering at every thing till habit *tamed* their minds upon it."

We ask not the aid of those medical journalists. On the contrary we entreat them to continue in their present course of absurdity, for their "fantastic tricks," like those of "angry apes before high heaven," will amuse us in our leisure moments, and enable us to amuse our readers as well as ourselves, by *playing with them*, and teasing them, and showing the world what comical creatures they are when well worried. The facts of mesmerism which we possess are now profusely abundant and extensively scattered without the assistance of professors, examiners, colleges, halls, medical journalists, or fashionable practitioners. It must go on conquering and to conquer—for MESMERISM IS ESTABLISHED.

S. I. L. E.

VII. *The Lecture Mania.—The Medical Profession.—Mr. Spencer Hall.*

We have been engaged in the collection of facts and in the careful observation of the phenomena developed by the mesmeric excitation of cerebration. At a future period we shall enter more fully upon this interesting subject; but we do not feel ourselves at present in a position to advance any opinion, except this, that we protest in the strongest language against the unphilosophical manner in which the question has been handled by injudicious partisans;—men, some of them evidently sincere in their motives, but rash and careless in the extreme when promulgating their opinions and their presumed facts.

In the public press we are continually perusing the reports of lectures, and we are astonished at the unwarrantable assertions made, at the dictatorial manner in which presumed facts are advanced, and the effrontery with which conclusions are ventured, regarding the phenomena produced in this the first stage of the inquiry into a new science. We question much whether the great cause of truth is advanced by performing experiments in public—experiments, in our opinion, much more suited for the quiet retirement of the philosopher's study than the bustle and turmoil of a public lecture room. How numerous the failures at these lectures! How vexatious the opposition at the termination of many of these hazardous displays! We know nothing about the power we have at our command except from the effects we produce, and since no two cases are precisely alike, and each case assumes a distinctive character modified by the particular organism influenced, and most probably by the peculiarities of the organism producing the influence, surely some caution is necessary, ere we venture to perform experiments as proof of the discovery of a great truth, calculated to produce important changes in medicine and in morals.

What can be more suicidal than the following exploit? A lecturer after entering into a lengthened detail of the phenomena manifested during the trance, offered (having neglected to provide himself with a patient) to mesmerise any individual from amongst the audience. Several presented themselves. By this rash procedure this gentleman appeared to forget that this would be considered an *experimentum crucis*—that from the success or failure the truth of his statements would be judged, and that if he failed, perhaps not two of his audience would attribute it to the right cause; an indiscreet,

premature and ill-timed attempt to overcome it *may be* an impossibility. Such has lately occurred. Two hours were occupied in fruitless endeavours to produce the trance, the audience became irritated, and the experimentalist was obliged to retreat amidst groans and hisses.*

Besides the numerous disturbing causes which prevent the accession of the trance, we believe we have yet to discover what may be called the mesmeric difficulties. This conclusion is forced upon us the more we see and the more we become acquainted with the experience of others. An individual who is generally successful in inducing the trance endeavours to do so in a particular case, but after repeated trials, discovers that no effect is produced. A friend makes the attempt with the same patient and succeeds in a few minutes. The occurrence of even one such case,—but they are innumerable,—should cause us to pause before we indiscriminately take individuals from a crowded assembly to risk the effect of a failure before the unscientific and the prejudiced.

Again, we consider it to be exceedingly indiscreet for individuals who know nothing of their own anatomical structure, or of the laws governing their organism, to experiment in a public lecture room on a subject requiring so much care and attention. Here is a branch of science referring to the most extraordinary phenomena ever developed in man, but, with the exception of a few bright examples, completely and entirely in the hands of those whose previous education by no means entitles them to become expounders of its doctrines. Not that we find fault with any individual for investigating the matter for himself. He has a perfect right to do so; indeed, we hold that he would be culpable if he did not do so. We are acquainted with many individuals not members of the medical profession who have devoted themselves to the most rigid and untiring investigations; but these are the men who

* "Mr. Brookes having imprudently offered to operate on persons who might be utter strangers to him, only stipulating that the operatees should have large heads and black eyes, the company, consisting principally of females, looked anxiously around for some possessing the desired qualifications. Two young women, large-headed and black-eyed, and strangers to Mr. Brookes, were at length selected, and successively subjected to the manipulations of the lecturer; but alas! all was of no avail. They pertinaciously persisted in keeping awake; and after a couple of hours ineffectually spent in the grimaces and manipulations of the operator, the perfect indifference of the patients, and the entertainment of some of the audience, the disgust of others, and the wearying of not a few, the lecturer was compelled to submit to an unqualified failure, and to leave the stage amidst the hootings and laughter of the company, who were not sparing in denunciations of the pretended science of mesmerism as arrant humbug."—*West Kent Guardian, Feb.* 11, 1843.

do not intrude themselves before the public, these are the real promoters of science. What we contend for is the manifestation of a little modesty and caution; a greater love for science and the promulgation of truth, than for the accumulation of shillings, the worship of Mammom, and the admiration of the multitude; a disinclination to promulgate theories, and considerable hesitation before announcing facts; but above all, a cessation of public lectures, and the speedy investment of the remedial application of the science in the hands of those whose education, calling, and public responsibility, evidently points them out as the party to wield this new power.

The science of Cerebral Physiology for a long time suffered, and indeed is still suffering, from the same injudicious interference. Individuals imagined because they could comprehend the leading principles of this science that they were justified in delivering lectures and offering to develop character. And at the present time, because men have witnessed the method pursued to produce the trance, *and know that they in common with all the rest of the race* have the power to produce it, immediately commence an expedition for the purpose of gratifying their active acquisitiveness, but with very little regard for the progress of truth or the advancement of science.

We consider the medical profession responsible for this state. They have conducted themselves more like the ignorant and illiterate than the members of a profession having for its object the study of human nature and the alleviation of the miseries of suffering humanity. Who ought to know better than medical men the lamentable ignorance which pervades all classes of physiologists regarding the laws governing vital phenomena, and the little power they have, even with their most powerful appliances, to check the progress of disease, to remove pain, or to render evident the secret workings of the most simple function? We blush for the members of the medical profession; we feel ourselves debased and lowered by the mere recital of their sins of omission and commission, and we regret that Great Britain should have been made the theatre for the display of such moral degeneration, the development of so many passions and such misdirected exertions. Really the conduct of some of the *"leading members" (?)* has been disgraceful. One, Dr. James Johnson, said at a meeting of the Medico-Chirurgical Society, that a particular case was a case of gross imposition, and that if he had witnessed the phenomena *"he would not believe the*

evidence of his own senses!!" Such conduct is worse than the course pursued by the Ptolemists when Galileo discovered the four moons of Jupiter. "I will never," said one, "give in to the four moons of this Italian from Padua; I will rather die for it." He would not look through the telescope to see whether they existed or not; but Dr. Johnson's conduct is characterised by far greater imbecility, for he declares if he were to see the mesmeric phenomena, he would not believe the evidence of his own senses!

Medical men in the most obstinate manner have refused all investigation. They have used their power, and most extensive this is, with all practitioners, to endeavour to destroy the reputation of those individuals who have considered it their duty to avow their belief in the truth of the mesmeric phenomena. But a change is in progress. How are the mighty fallen! or rather, how are the ignorant and prejudiced enlightened! Lately, at a public lecture in our own neighbourhood, we understand these gentlemen assembled in a strong body, surrounded the patient brought forward for exhibition, and seemed perfectly satisfied of the reality of the phenomena produced, and thus before a large audience tacitly gave in their adherence to the truth of that which they had been for two or three years rabidly denouncing! Some expressed their astonishment; some, if we may judge from the appearance of their features, were like the London physician, apparently doubting the evidence of their own senses; while others far bolder, exclaimed, "O! we always said there was something in it, and we have refused to give an opinion till the subject was completely investigated." Innocent imbeciles! These of all men we pity. These are the pickers-up of the crumbs their bolder brethren let fall; men who are guided by the opinions of their neighbours and never think for themselves, who stand aloof and ultimately locate themselves just where the popular breath may waft them. They conduct themselves just as cows in a field towards a recently erected rubbing post. "First, they are suspicious and alarmed and stare at a distance, by degrees they approach and make their awkward attacks, and lastly they quietly put it to its use."

From some of our preceding observations it will be seen that we do not approve of the statements contained in the Phreno-Magnet. The editor is evidently a gentlemen by no means qualified to enquire into this intricate question, and we suspect that he will be the cause of considerable mischief and will retard the progress of the science. He has published, and avowed his belief in, the extraordinary doctrines and

assertions which have lately been advanced in America; but he has eclipsed the Yankees and out-Heroded Herod. Here is a specimen of modest philosophical induction :—

"Every day some new and glorious revelation is made to those who are drawn by this principle, this clue through the windings of nature; and it was little more than a fortnight ago that we discovered a most important class of mechanical faculties, as to the existence of which heretofore we had never received the slightest hint. Thus we are not only able to prove the existence in the eye-brow of those organs previously known to phrenologists, as well as those discovered by us last year, but a great number of others, all equally characteristic and conclusive in their manifestations. Besides a numerous cluster of observant and other organs about the root of the nose, we find in the eye-brows special faculties not only for walking, riding, swimming, driving, sailing, rowing, climbing, descending, aërostation, evolution, convolution, extension, and contraction, for pulling, pushing, lifting, dropping, various modes of gyration, leverage, &c., and in the region of the outer angle of the eye-brow which has hitherto been appropriated to Order, besides one for velocity, and another for retrogressive motion, we find shooting, spearing, crouching, springing, striking (or smiting, as with a battle-axe), slinging, and other belligerent faculties, all of which have been attributed by phrenologists to the combined and modified impulses and actions of the comparatively few organs marked on the common busts and charts; and in the manifestation of these functions, the various attitudes assumed by the patients under operation, might be studied with advantage by the sculptor and painter, or the scholar who would become perfect in the exhibition of his physical powers."

Verily! Mr. Hall, we *do* expect wonders from you, but *we do* not expect "in time to gather such a mass of information on the various phenomena of human life as will render our work acceptable to every lover of unsophisticated truth, and to phrenologists in particular, by leading to a more ample and accurate cerebral classification."

We say, save us from such unadulterated truth. From all we have heard of Mr. Hall, and if we may judge from the style of his lectures, we believe him to be a gentleman influenced by good motives; but not having enjoyed the advantage of a scientific education, he is evidently inclined to follow the promptings of an imaginative brain, rather than the calm, persevering, philosophical course essential to the cultivation of inductive science and so successfully pursued by the great founder of Cerebral Physiology.

We entreat Mr. Hall to pause. Let him repeat his experiments again and again, not upon one or two patients, but upon dozens. Let him mark upon a few busts the localities of his presumed organs without any name attached, and forward them to friends in distant parts of the country. Let him ask them to forward to him the result of their experiments, and *we* will wait with patience his candid report.

In the name of science we plead for a little respect, and demand investigation conducted with some appearance of philosophical spirit.

E. U. G. E.

NOTICES.

We have received from Dr. ELLIOTSON an account of an astonishing Cure of violent and singular periodical Insanity by Mesmerism, rejected by the *Lancet* five years ago: and of the Cure of Master Salmon of Epilepsy by Mesmerism. But they arrived too late for insertion. We shall publish them, and a group of cases of St. Vitus's Dance remarkably cured by Mesmerism, in our next number.

We had prepared reviews of *Teste* and *Townshend on Mesmerism*, and of the *American Phrenological Journal*, but have no room.

In our next, we shall give Practical Instructions for Mesmerising.

We acknowledge the present of Mr. EDWIN LEE'S "*Animal Magnetism.*"

☞ *All communications must be addressed to the Publisher in London.*

THE ZOIST.

No. II.

JULY, 1843.

I. *Our Criminal Code.*

In our first number we endeavoured to trace the progress of Cerebral Physiology from its dawn in the land of the despot to the period of its localization in our own country. We referred to the labours of the immortal Gall—to the opposition offered to Spurzheim on his arrival here—to the rapid advance made in the promulgation of our principles since that period—to the temporizing spirit manifested by Cerebral Physiologists, when brought into contact with popular and powerful prejudices—to the benefit which must accrue to the great course of humanity when our science is practically studied and *practically applied*—and we endeavoured by the removal of all mystery, and by a determination to state boldly, regardless of individual consequences, our facts, and the inferences from the facts, to clear away difficulties and to infuse a more healthy tone of thought into our philosophy.

We are now about to offer a few remarks on Criminal Legislation.

Hitherto, in the investigation of a Criminal Code, Cerebral Physiologists have only studied the cerebral formation of the criminal. From the innumerable facts in their possession, they have been enabled to indicate the cause of the criminal tendency, and indisputably to demonstrate the necessity of considering the criminal a moral patient. We now require a more extended application of our facts. We now want the application of these facts to the development of the philosophy of our science, which will necessitate the adoption of legislatorial enactments for the purpose of rescuing from the halter diseased or mal-formed brains, and thus recognizing one of

the most important truths we can become familiar with—*that man's actions necessarily result from his organic constitution and the circumstances surrounding him at any given period.*

The carrying out a reform in our criminal jurisprudence, taking the axiom just enunciated as the basis of the change, will be in our opinion the first attempt to apply the philosophy taught us by the science of Cerebral Physiology. We can quite understand the opposition this proposition will meet with, and the difficulties which will be raised on all sides for the purpose of retarding its adoption. We shall hear it said —"If such principles are entertained there will be an end to all morality, and there will no longer be safety for any individual." Parties holding these opinions sadly misunderstand man's nature. They look upon the great mass of mankind as prone to evil, and having a destructive tendency. They consider the punishment of a criminal absolutely necessary as a preventive measure, and essential to the preservation of the social compact. We differ completely from these views. We consider that the present disregard of the education and physical comfort of the masses, on the part of Government; and the total neglect, resulting from ignorance, of the most common facts connected with the laws of hereditary descent, on the part of the whole of our population, are the main causes producing a deterioration in the cerebral structure of a family, and the occasional production amongst them of one or more individuals having an organism so ill-balanced that under peculiar circumstances they resort to a criminal course of conduct. Consider the destitution and ignorance of the great mass of our countrymen. Large numbers are incapable of obtaining the nourishment necessary for the development of their organisms, and quite incapable of presenting to their offspring even the rudiments of moral and intellectual education. Consider the thousands advancing year after year to maturity who have never enjoyed the opportunity of instruction in the great principles of truth and honesty. From this uncultivated mass how many offenders may not be furnished?

With our present knowledge, when we look back, it does appear strange that society should have been so long occupied in punishing men, instead of searching after the causes of criminal actions. It does appear strange that we should now be compelled to reason on this subject, when the facts which furnish us with our arguments have been accumulating for the last fifty years. It does appear strange that the judge and the jury should investigate all the circumstances occurring during a long course of criminal conduct, unanimously

express their abhorrence of the particular crime for which the prisoner is arraigned, by returning a verdict which necessarily consigns him to the gibbet, and yet never ask themselves the question, why does this man differ from us? Why did this man, under the circumstances, commit a crime, to which, under similar circumstances, we should not have been prompted? The jury, like so many automata, and the judge representing the motive-power to put them into action, think their duty is performed when the evidence has been heard and the sentence has been passed. The poor wretch is condemned. He is visited by philanthropic but ignorant individuals who exhort him to repent, but still make no investigation into the causes constituting the difference between the prisoner and themselves. He is executed; and thousands look on, yelling and hooting, but never think of the beforementioned questions. In this manner we have proceeded till the present hour, and, if Cerebral Physiologists do not exert themselves, thus we shall continue. Men are deplorably ignorant of the most common truths—they are born, nurtured, and continue to exist, enveloped in the deepest ignorance and the most selfish indifference.

Amongst Cerebral Physiologists of all shades of belief, from the rational and inductive philosopher, or the mysterious and spiritual speculator, but one opinion exists regarding the unsatisfactory state of our Criminal Code. During the last three years several distressing cases have called forth an expression of opinion, demonstrating the lamentable ignorance of our population on the cause of crime, and the absurd notions entertained by our legislators regarding the means to suppress it. On the present occasion we shall confine our observations to the consideration of the crime of murder, and the usual result of a conviction—the punishment of death. For several years the utility of capital punishment has been questioned. It is now almost entirely confined to crimes against life, and we would advocate the justice of abolishing it here also. Lately, efforts in this direction have been designated "the work of morbid humanity." How ignorant of human nature must be the author of such an assertion! The punishment of death is one of the blots which still characterizes *our semi-civilized condition*. The erecting of a scaffold marks the little progress made in attempts to improve and reform man—proclaims that our legislators consider it much more efficacious and expeditious to crush and destroy than to attempt to remodel. We ask what moral right has a Government to destroy an individual for committing a crime, when that Government entirely

neglects the physical growth and the moral and intellectual education of the people? Are beings, because they follow the dictates of a malformed and maltrained brain, to be hunted down like tigers in an Indian jungle? These beasts are prompted by their organisms to shed blood indiscriminately and continually, and in self defence man is compelled to destroy them. But is man himself no better worth? A tooth for a tooth! Blood for blood! Are these the cries which should emanate from a civilized land? How humanized and refined must be that civilization when we neglect the brain-culture of our population, and punish individuals for actions the necessary result of that neglect! How well understood man's nature, when the only course pursued is punishment in minor offences, and destruction in those of a graver character! A watch or a steam-engine might be destroyed upon the same principle for any irregularity in their movements. But such a course would be considered irrational. The watchmaker and the engineer, after great practical experience, overcome all their difficulties and perfect their workmanship. They understand the laws governing the several movements and their several combinations. Man, capable of being moulded and perfected with equal certainty if his nature were studied, is neglected—is punished for committing an action to the performance of which he was prompted by his nature; and which nature, although his rulers think it might be expedient to destroy, they have considered it unworthy to improve.

We dislike half measures. We take not our ground on the inexpediency of retaining the punishment of death in our penal code, but we proclaim the immorality and injustice of such a proceeding. It is immoral, because it is our duty to endeavour to reform and improve our brother, and not to destroy him. It is unjust, because we can prevent him from committing crimes by adopting other measures, and because we have no right to destroy a being who is acting according to organic laws, in other words, whose actions are *necessary*. On what ground is it continued? It is not beneficial to the criminal, for he is destroyed. Neither is it beneficial to those who have not committed crimes. The latter may be divided into two classes: one, composed of beings who are "a law unto themselves," and who, under the ordinary temptations attending their career, never commit what may be called a criminal action; the other, composed of beings who, from an ill-balanced brain and the addition too frequently of most unfavorable external circumstances, are disposed to recognize no law, but to have recourse to force and cunning upon all oc-

casions and adopt proceedings suggested to them by their organism, and for which society, ignorant of the natural laws, condemns to various kinds of punishment, and frequently to the scaffold. What good is effected by such a course? An execution excites no feeling of terror amongst those predisposed to commit a crime similar to that for which the unfortunate being is suffering. The security of the social state is *not* increased. Man is not to be reclaimed by exciting his fears; —the hypocrite may become more hypocritical, and the coward and deceiver more slavish and wily, but surely such a consummation is not to be desired; this certainly is not the aim of judicious legislation. Destroy the sinner, and you destroy the tendency to sin in his neighbour! Torture and kill an individual in the presence of assembled thousands, and affectionately tell them to behold his agonies, and to reap moral instruction! Can greater ignorance be manifested? Yet this is the course pursued in civilized Britain. Does the specimen of legalized destructiveness, exhibited by an execution, excite the moral organs in those witnessing it? Quite the reverse; it is a direct stimulant to the animal organs. How absurd then the notion of elevating and improving man by presenting to his notice the destruction of the most unfortunate, pitiable, and degraded specimens of his species. Ferocity and barbarian ruthlessness still characterize our criminal law. Ignorance and indifference are still personified on the judicial bench, for there physiological science is not studied, and its moral promptings are uncared for.

Individuals whose cerebral organism is analogous to that of the executed criminal are affected in no other way than this,—they feel an inveterate hatred against those whose evidence at the trial secured the condemnation, and against those who are now engaged in carrying out the mechanical process of destroying the pitiable object,—they give forth their curses, loud, deep and lasting: and yet these are the very individuals to whom this last act of the judicial murder is to act as an example and a warning! So far from supposing that an execution exercises a beneficial influence, we think the exhibition a most demoralizing and brutalizing agent. The London police could enumerate a few of the disgusting scenes which take place in the front of Newgate,—not confined, be it remembered, to the low, vulgar, and unrefined, but indulged in by those who pride themselves on their birth, station, and power. Seats at windows and on roofs are hired for the occasion,—thousands assemble at day-light to secure "a good sight,"—the juvenile and the aged pickpocket are

busied at their avocations,—the ribald jests and the low and vulgar slang of the uneducated are heard throughout the crowd, and even the reporters for the press ask for the last word, gaze to catch the last look, and lament their ill-luck if deprived of the opportunity to ascertain whether the poor wretch struggled much.* Others, who would be unable to witness the execution, obtain a private interview—visit the condemned cell—listen to the condemned sermon—and to render the sight more interesting and attractive, the prisoner upon a late occasion was dressed in his own apparel! Need we enumerate other instances of this depraved appetite? At Kirkdale, in the month of May last, there were two executions. A local paper thus describes the scene:—"The roads to and from the place of execution were densely crowded, and from the number of persons in vehicles of every description, it resembled a visit to the race course on some attractive occasion. The number present we have heard variously estimated at from 20 to 30,000." Some years ago our morbid curiosity prompted us to witness the execution of a young soldier for the murder of his superior officer. There were some extenuating circumstances, but into these it is not necessary to enter, we merely wish to direct attention to the proceedings at the moment. When the poor creature appeared upon the scaffold, the immense crowd, which had exhibited signs of considerable irritation, was instantly stilled,—the silence lasted during the whole of the sad preparations, and even when the drop fell nothing was heard but the suppressed shudder; and which, emanating from the assembled thousands, was very distinctly and impressively audible. The removal of the body was the signal for the concluding scene. The moment the hangman made his appearance he was assailed with the most terrific yells; hundreds of stones were thrown at him, and he was obliged to retreat as expeditiously as possible, protected by the officers, but assaulted with every missile which an enraged and disgusted mob could obtain. What then was gained by this procedure? In the cant of the day, "offended justice was satisfied, and an example was afforded to evil doers and those who *allow!* their passions to gain an ascendancy!" Our belief is that the executioner would have been seriously injured and perhaps murdered, if he had not been protected by the judicial officers. Here then were passions running

* "Owing to the pressure of a number of persons on the wooden bridge leading to the scaffold, we were unable to ascertain whether they struggled much, but we were subsequently informed that the struggles of the female were soon over, while those of the male were much more severe."—*Liverpool Chronicle.* What important and instructive information!

riot at the foot of the scaffold, and on the spot where but one hour had elapsed since a fellow-creature had been sacrificed for the self-same crime, only differing in degree. Here not one or two, but hundreds, contended for the opportunity to inflict an injury and to *allow* their passions to gain an ascendancy. And yet we are told that it is necessary to continue the punishment of death for the sake of example,—that it is a warning and a terror to all men, and that without it society could not be efficiently protected!

It may be asked, if this punishment is abolished, what do you propose to substitute? On what principles do you intend to govern men and to punish offenders? Individuals who have committed actions which are opposed to the safety and stability of the social compact, should be confined; not for the purpose of punishment, but solely with the object of reformation. A Government framing laws for the regulation and control of a people should have the power to seclude those individuals who break these laws; and, during the seclusion, those measures should be adopted most calculated to enable the offender to recover and retain his lost station in society. Those who have committed crimes against life, or those whose actions and cerebral conformation prove them to be incapable of free intercourse with their neighbours without the committal of crime, should be confined for life, and be considered moral patients, more fitted for the wards of a moral infirmary, than for the treadmill, the solitary cell, or the scaffold; they should be considered as beings the victims of an organism over the formation of which they had no control, and with the animal promptings of which they had not sufficient power to contend. If it is urged that there are beings incapable of being influenced in any other way than by the constant dread of punishment, we deny the right to make such a statement. When, where, or by what party has the attempt been made? Where is the instructor of youth who understands the nature of the being he is training? Where is the gaoler or governor of a reformitory who recognizes the causes which produce criminal actions, or the means to be used to remove the tendency? Where is the legislator who does not believe that man is a compound being—spirit and matter—and that the former is the one thing needful, *the cause of all his actions*, and yet capable of being controlled by him for the purpose of *modifying his actions?* Every writer on the subject is governed by the dogmas he may have imbibed in his youth; he commences the investigation by believing and asserting that man by nature is desperately wicked,—that by his own strength he can do no good

thing,—and yet supports a system of punishment for crimes which he had just declared of necessity flow out of his corrupt nature. Such is and ever will be the course pursued by the teachers of mankind till they have correct principles to guide them,—till they recognize those great fundamental, natural laws, appertaining to man equally with all other animals.

We do not think we can illustrate our views more forcibly than by directing attention to the accompanying lithographs, presenting a side and front view of *Greenacre*, and, for contrast, a side view of *Oberlin*, the Swiss pastor, who found the people of the five villages of his parish, idle, poor, filthy, ignorant, and licentious, and led them by unremitting labor to industry, competency, cleanliness, knowledge, virtue, and happiness, with a front view of the *President Jeannin*, who was a model of intellect, greatness of mind, benevolence, justice, and every other virtue, so that his master, Henri Quatre, whose minister he was for seven and twenty years, always called him "*the good man.*"*

A man with a superior cerebral formation cannot understand the brutal craving which would prompt another to take away the life of his neighbour for a few pounds. Nevertheless Greenacre did this. What is temptation to one man is not to another. This man's cerebral formation was so bad, differed so much from even the worst of his countrymen, that we do not know a head more calculated to convince the sincere seeker after facts, or more sadly proclaiming the ignorance which still permits our sanguinary laws to be enforced. What subject can be more interesting, more productive of morality, than an enquiry into the causes producing such a malformation? One glance at the outline of this head is sufficient to convince us that the superior faculties, the peculiar characteristics of humanity,—those which elevate the man above the mere brute, are lamentably deficient. The brain was the brain of a brute, with but the mere shadow of humanity added to it. Ought such a being to be considered amenable to those laws which take away life? Ought he to be amenable to any laws, except that most important one which should reign paramount in every community, giving the power to seclude such organisms, to remove such beings from temptation, and thus prevent the possibility of crime being committed? But then the liberty of the subject!—The adoption of all means to promote the general good and safety is the only means to ensure true liberty. To allow such a

* See Dr. Spurzheim's *Phrenology in connexion with the study of Physiognomy*. 1826.

being to range uncontrolled—to place himself in any situation most congenial to his low and depraved appetites—to continue a career of the grossest sensuality and to seek his victims from amongst the ignorant and unsuspecting,—if to allow such a being to do this be consistent with the liberty of the subject, then we say away with such a dangerous and treacherous liberty. What reason—what benevolence—what justice—what morality can there be in such a course? Can any man believe otherwise than that Greenacre was the victim of his organism? It would be as easy and profitable to discourse with a blind man on the decomposition of a ray of light by the aid of the prism, as to speak of moral excellence and the pleasures arising from the gratification of the higher faculties to a being with such an organism.

The following case is by no means an uncommon one. A boy born of parents immersed in the most squalid misery, received no education, but was allowed to associate with idle and dissolute companions during the whole period of childhood. His brain was very far from even an approach to the normal standard. His organism and the unfavourable external circumstances surrounding him led the poor creature to commit a series of petty thefts. He became bolder and more reckless as he advanced in age, and ultimately committed a burglary for which he was transported for life. During the period of his imprisonment he associated with the most vicious and depraved characters. The same occurred when he was removed to the hulks and during his voyage to New South Wales. A short time after his arrival in the penal settlement, he committed some fault for which he expected to receive punishment. To avoid this he attempted to escape, but after a short period he was captured and banished to Norfolk Island. From this place he attempted to escape, was recaptured, and received several hundred lashes. Goaded by ill-usage and the cruelties inflicted on him, in a fit of passion he killed his guard, and for this he was executed. Here then is another instance of a being the victim of his organism and the barbarous neglect of his rulers. The coronal and anterior regions of his brain were neither developed nor trained sufficiently to regulate his conduct, and he followed the dictates of the animal region. In fact, he was comparatively a moral idiot, and, as Gall remarked, such a being is placed "*in a worse position for self-government than a well-organized brute.*" In his youth his parents could not protect him, and therefore he should have been protected by the Government. After his first offence, with such an organism, he should have been secluded for several years, carefully edu-

cated, and every attempt made to remedy, as far as the organic laws would permit, the malformation of the coronal and anterior regions of the brain. If, after every care and every exertion, it was found utterly impossible to permit him to resume his intercourse with society, he should have been secluded for life; and not through the ignorance of his rulers allowed to become the sport of circumstances against which he could not contend, and the victim of an organism over the orginal formation of which he exercised no influence. This is the only proper course, but how different from that universally pursued! However, we feel convinced that more enlightened and benevolent views will gain an ascendancy; and we would wish to stimulate cerebral physiologists to promulgate with increasing energy their doctrines, and thus force upon the legislature, through the medium of public opinion, the adoption of a more rational and humane system of judicature. "Let not England forget her precedence of teaching nations how to live." Let the British nation present to the world the example in this great cause. Let the people which rose as one man, and, in opposition to the interested and selfish, declared that slavery in their dominion should cease at once and for ever,—let them now with the same power and with the same philanthropic impulse declare that the rights of those who are the *slaves of their organism* shall be protected,—that those beings who are now dragging out a miserable existence scorned, buffeted, and detested, shall be henceforth treated with kindness and justice,—that they shall be considered as children requiring education in their own country, and not transported to distant climes and to distant and uninterested taskmasters,—that the look of scorn and detestation shall be exchanged for the look of pity and commiseration, and one effort made to treat the criminal on some other principle than that of punishment and annihilation.

Into the consideration of this subject we shall frequently enter: we shall continue to reiterate our opinions till the cause for our labour is removed; and we call upon cerebral physiologists, we entreat them, to assist us in our endeavours to remove this stain from our country, and with the aid of their science to put forth a helping hand to those who are prevented from helping themselves.

L. E. G. E.

II. *On the Pathology of Insanity.* By Dr. Davey, of the Hanwell Lunatic Asylum.

From time to time the student of pathology has been tortured with the most contradictory opinions respecting the real nature of insanity, as revealed by structural alterations of the brain and its membranes. Whilst one authority has declared that the causes of diseased cerebration must be sought in certain abnormal conditions of the membranes of the brain,* others have asserted that the cerebral mass alone is the seat of the disease,† and Jacobi gives it as his conviction that madness is invariably associated with and dependent on chronic visceral inflammation. The complications of insanity with paralysis, &c., have been treated of in the same contradictory manner. Thus, Calmeil on the one side asserts that the paralysis of the insane is the effect of an inflammation of the cineritious substance of the brain; and Foville on the other side as positively declares that morbid changes in the *cortical* substance are directly connected with intellectual derangement, *and in the white substance with disorders in the motive powers.*

There can be no doubt that these contradictory statements are dependent on the circumstance that such pathological changes as those above enumerated were considered rather in the light of causes than effects or accidental complications: and if the question is viewed in this light, it is evident that the opinions of an individual pathologist will be the result of the more permanent organic changes he may meet with in his researches. That the various diseased appearances of the brain and membranes met with in the examination of those who have died insane are, as a general rule, the mere effects of the disease, and not its first cause, I trust to make sufficiently obvious as I proceed; at the same time admitting that the exceptions are frequent.

In pursuing an investigation into the pathology of insanity, it is indispensable that we do not limit our attention to the brain and its membranes. I have met with many cases in which insanity has been the consequence only of a disease of the cranial bones. In one case, the petrous portion of the temporal bone on the right side was in a state of caries; and, as might be expected, the membranes and even the brain itself in contiguity with it presented very evident marks of encreased vascularity. There was some purulent effusion in the same situation. In another, the cause of the diseased cerebration was a carious state of the body of the

* M. Bayle. † M. Calmeil and M. Ecorget.

sphenoid bone, which had been completely destroyed. In a third case, the middle fossa of the base of the cranium was occupied by an irregular and diffused ossific deposit. I have seen the Crista Galli of the ethmoid bone so prolonged as to force its way a considerable distance into the anterior part of the cerebral hemisphere. In three different instances, portions of the internal table of the calvarium were entirely removed by ulcerative absorption, and the cavities thus formed were filled by a semi-fluid substance, evidently secreted by the dura mater. In some cases, the skull itself is diseased, being very much thickened, and as it were hypertrophied. This abnormal condition of the bony parietes may be either partial, or it may involve the whole cranium; in such instances, the grooves for the transmission of the vessels were unusually deep, and the internal portion of the inner table, in contact with the dura mater, presented an unusually rough appearance, as if more or less worm eaten. The convolutions appeared shrunken, and the dura mater loose and uneven.

In cases of the kind above narrated, where the bones of the head are found altered from their normal condition, there can be very little doubt of the real nature of the disease and of its cause. A correct knowledge of the history of the patient will generally afford, under all circumstances, very fair criteria to discriminate the *cause* from the *effect*. If symptoms of insanity occur in the course of acute febrile diseases, or rheumatism; or succeed to a blow on the head; or constitute the ordinary accompaniment of spontaneous inflammation of the brain or membranes, we have reason to infer the diseased cerebration to be exclusively the immediate effect of a primary abnormal and inflammatory condition of the brain or its membranes. Whereas if the cause of insanity be what is called moral, if it be produced by fright, grief, or anger, I am disposed to regard the ordinary disorganizations, if any, both of the brain and membranes, either as the effects of a pre-existing cause, or perhaps an accidental complication. The same reasoning applies to those cases of insanity which are symptomatic of disease or derangement of distant organs.

Such being the view taken of the question, we are no longer at a loss to appreciate the many sources of error, so plainly manifest in the dicta of those whose names have been already mentioned.

It must not be supposed from the preceding observations that I infer that deranged cerebration, to speak generally, can exist without an alteration of the brain, or "unhealthy

action of a portion of matter." I believe with Dr. Engledue, "that the cause of insanity is not to be sought for in the *general* appearances presented by the *brain* and its membranes; but, the healthy ultimate structure of each individual portion being ascertained, the cause of the peculiar form of insanity must be sought in the aberration from the normal standard of a particular portion or portions *of brain.*"

No one can doubt that every single thought and feeling is associated with certain physical and molecular changes in some part or parts of the brain; and, if so, every case of insanity, however slight and temporary, must consist of an abnormal action of a portion of the ultimate structure, and this, continuing to increase in intensity and extent, so affects the vascular condition of the brain and its membranes that to it at length we become indebted for the more palpable and demonstrable pathological conditions already spoken of. The varieties and innumerable modifications of altered structure, as regards locality, &c. &c., are of course no less dissimilar than the several indications of insanity or abnormal cerebration: and therefore we are enabled to account, as before mentioned, not only for the contradictory opinions already specified, but also for the association of similar pathological appearances, whether of the brain or membranes, with very opposite manifestations of the disease.

In the examination of the heads of the insane, by far the majority of cases, whatever form of disease may have existed, whether mania, melancholia or dementia, &c., and complicated or not with epilepsy or paralysis, present very evident changes of the membranes, and particularly of the arachnoid, which is spotted more or less with opacities, and occasionally even presents an appearance like an entire sheet of tendon. In such instances it is unusually thick: I once saw it of a thickness equal to that of chamois leather. There is generally more or less serous effusion beneath the arachnoid, which is sometimes thick and slightly turbid, like gum water. The existence of many ounces of serous fluid between the dura mater and arachnoid, or, more properly speaking, in the sac of the last-named membrane, is not unfrequently met with. In such cases, the surface of the convolutions is shrunken, and the ventricles distended. In very rare instances, the whole of the membranes will be firmly and inseparably united into one sheet; in others, the adhesion is confined to a part only of the surface of the brain; and I know of two instances where this same morbid appearance was restricted to the organs of *veneration*,—in these there was diseased cerebration.

Occasionally the pia mater is found adherent to the surface of the convolutions. This morbid appearance is usually regarded as one of the results of inflammation, and the existence of the paralysis of the insane is ascribed by Calmeil to it, or to a ramollissement of the grey or cortical substance in contact with the pia mater. That both these appearances are the effects of inflammatory action there can be little doubt: but, inasmuch as the paralysis of the insane is not necessarily an accompaniment of either of such physical conditions, and since, moreover, they are sometimes met with in connexion with pure mania, melancholia, &c., I must indeed be excused for differing in opinion from even so great an authority as Calmeil.

So far as colour and consistence are concerned, the brain of course presents every possible variety. It is sometimes hard, at other times very soft; and its consistence will be found different in various places: thus the commissures may be excessively soft, whilst the white substance *generally* may be firm, and *vice versa*. The cortical or grey substance is sometimes softer, at other times harder, than the medullary or white substance. Whilst on the one hand a hardness of the medullary part of the brain, consisting in a morbid adhesion of the cerebral fibres to each other, has been regarded by Foville as the cause of paralysis; on the other, Dr. Prichard believes that a softness of the cortical substance belongs to cases of the last degree of *dementia*, with general paralysis and marasmus, and that *then* "*its* COLOUR *is more* BROWN *than usual.*" Mr. Solly, however, declares that dementia and melancholia are invariably attended by a light colour of the cortical substance, and that in mania it is of a *dark* plum *colour*. It certainly does appear strange that both Foville and Mr. Solly should have neglected to qualify their assertions. That the paralysis of the insane is sometimes seen in connexion with palpable and demonstrable hardness of the medullary substance of the brain is most certain (I met with a well marked case of the kind some ten days since); yet are exceptions neither few nor far between. A morbid softness of the motor tract would of course give rise to the same symptoms, and so I have found it. Analogous objections are applicable to the assertion of Dr. Prichard. I have notes by Dr. Conolly of the post mortem examination of M. A., a patient of the Hanwell Asylum, who died nearly two years since, during a paroxysm of recurrent mania, in whom the "*cineritious substance*" was *generally very pale.*" I have met with others. So far as the colour of this substance is concerned, I most frequently find it darker coloured in melancholia and dementia than in cases of insanity at-

tended with excitement; and this is in strict accordance with the opinion of Dr. Prichard. Symptoms of acute mania which Mr. Solly, as above explained, connects with a dark or plum colour of the grey substance, Foville, it seems, associates with "a most intense redness, approaching to that of erysipelas," of the same tissue. In one well marked case of melancholia and dementia, I found the cineritious or grey substance apparently absorbed in many places, leaving only a mere streak of neurine on the surface of the white substance of the brain. Where this change had not taken place it presented a very dark colour—that of very deep mahogany.

That the spontaneous occurrence of any one of the several *morbid* phenomena above mentioned would prove a sufficient cause of insanity is most true; and that such is sometimes the case there can be no doubt. What we would contend for is, that, in the majority of instances where the cause of the disease is not a physical injury, the diseased appearances here considered are the effects only of a pre-existing cause, which is indicated by deranged cerebration, and consists in an aberration from the normal standard of the *ultimate structure* of some portion or portions of the cerebral mass. This being the case, we readily understand why it is so constantly asserted that, in the examination of the brains of the insane, no morbid appearances were detected; and I have certainly met with a few cases, where, with our PRESENT means of investigation, it has been impossible to specify any change from the normal condition. About six weeks since I made a very particular examination of the brain of a female patient, who had been insane for a period of *eighteen years*; and in whom I could not detect the slightest abnormal appearance.

I am disposed to regard *insanity* as of two kinds—the one dependent on nervous irritation of the brain, and the other on inflammation. The very common indications of the existence of past or present inflammatory action of the brain or membranes, I consider a proof of not only the occasional association of diseased cerebration with inflammation, as its immediate cause; but also of the frequent occurrence of such in the progress of insanity,—that is, of that form of the disease consequent on "nervous irritation."

The patients in Hanwell are very liable to attacks of cerebral and meningeal inflammation, and which not unfrequently prove the immediate cause of death. In such cases the general symptoms which indicate the existence of inflammatory disease, assume the same asthenic character, which belongs to peripneumonia, enteritis, erysipelas, &c. &c., when occurring in nervous and irritable subjects. Upon the same

principle that such persons are more liable to the more ordinary derangements of the general health, of which chronic inflammatory diseases form a great part; so are the insane predisposed to the occurrence of cerebral and meningeal inflammation, and hence the ordinary appearances observed after death. The origin and progress of many cases of insanity are sufficient to prove this position. Suppose, for the sake of illustration, that an individual of delicate fibre is suddenly frightened by some cause or other, and, instead of her recovering from the consequences of alarm, they continue with aggravated severity. The faintest sound which reaches her ear is construed into a renewal of the first cause of her deep affliction; the gentlest wind which may happen to blow seems to threaten her yet more sorely. Every surrounding object at length appears tinctured with the cause of her misery; every effort of herself and friends to shake off the horrid incubus is vain. Time rolls on only to shew how much she is the instrument of her involuntary feelings. At length her judgment is betrayed into acquiescense. She no longer merely feels her sufferings, but she seeks a cause for them, which shall not only excuse them to herself, but be in strict harmony with her predominant feelings, and thus, in passing from bad to worse, she at length realizes the precise condition of one labouring under acute mania.

The deranged cerebration is in such a case necessarily the effect of an irritation of the ultimate fibrous structure of the brain, and which must be regarded as the consequence of the application, through the medium of the external senses, of a stimulus so intense as to prove incompatible with the healthy physical capacities of the organ. That a similar abnormal effect results from the application of a stimulus very much less concentrated, so to speak, if it be permanent, is quite certain. If we imagine an individual labouring under intense avarice, grief, or pride, it would follow that the increasing physical action of the same portion or portions of cerebral substance would tend to the development of such a state of susceptibility and irritation of the parts concerned that at length the volition would become suspended; or, in other words, the morbid action would acquire so great a supremacy as to subjugate every other feeling and propensity, and which of course must be, as above asserted, incompatible with the healthy physical capacities of the *brain*. Under such circumstances, the cerebrum may be compared to any ordinary muscle which from long use has acquired the *habit* of executing a certain movement *involuntarily*, although perhaps it may be painful or disagreeable. If such an abnor-

mal state of the cerebral mass remains unrelieved, nothing is more likely than the occurrence of inflammation of the brain and its membranes more or less insidious, and which progressing would necessarily induce those PALPABLE disorganizations of structure, effusions, &c., so generally observed. Such, I repeat are *generally* the effects of diseased cerebration, and not its first cause.

In this light, then, it is seen that I consider insanity to be essentially a nervous disease, and the consequence of an *irritation* of the ultimate structure of the brain, consisting in a neuralgia of the sensory fibres. Insanity, like other nervous diseases, when not dependent on local inflammatory action, which is not unfrequently the case, is invariably aggravated by general bleeding. The exceptions to this rule are in the cases consequent on meningeal or cerebral inflammation, whether or not dependent on local injury. What very materially confirms this position, is the fact that the most violent forms of furious mania most commonly occur in persons of weak and delicate fibre and great susceptibility. I frequently witness the most urgent symptoms of acute insanity in combination with a small and feeble and quick pulse, cold skin, and a retracted and anxious countenance, &c. Neuralgic and nervous diseases generally are for the most part associated with similar constitutional symptoms. And, moreover, the most appropriate and successful treatment, in both instances, consists in the administration of sedatives, with a generous diet; and the employment of those various means, calculated to improve the general health. Many cases of violent mania are cured in Hanwell by the administration of wine and steel. I mention this of course only in support of the pathological views.

It may be added that the morbid appearances noticed in those who have died of insanity, *for the most part*, hold the same relation to each other that those common to asthma, hooping cough, and angina pectoris do to these several diseases respectively. I may ALMOST say of abnormal cerebration what Laennec and others have said of asthma, viz.: *that no lesions sufficient to account for the phenomena of* UNCOMPLICATED *asthma have been hitherto detected.* That such however exist, cannot be doubted. The microscope is our only hope, aided of course by a correct acquaintance with the normal physical condition of the ultimate structures concerned. The analogy between the above-mentioned diseases does not end here, for not only are very similar remedial means applicable to them all, both in their complicated and uncomplicated states, but in each one the pathologist not un-

frequently verifies the following words of an eminent living writer,—"changes may take place in the nervous system not only sufficient to cause the most acute disease, but even to subvert life, without being *so gross* as to be demonstrable to the senses." If, however, these same "*changes*" are not sufficiently intense to destroy the life of the individual, the chances are they become eventually succeeded by others of a very palpable and demonstrable nature, which are not only sufficient in themselves to very seriously impair the healthy function of the part or parts concerned, but, existing as they may be presumed to do in common with *their first* cause, necessarily aggravate all the symtoms of disease. Among the insane this precise state of things progressively robs the whole nervous system of its power, and as a consequence every vital function becomes more and more impeded and enfeebled and the suffering party is left only to vegetate and die.

The celebrated Pinel, says Dr. Millingen, clearly declares that, in the examination of the brains of the insane, he never met with any other appearances within the cavity of the skull than are observable in opening the bodies of persons who have died of apoplexy, epilepsy, nervous fevers, and convulsions. Haslam, whose experience in this matter was also very great, asserts that nothing decisive can be obtained in reference to insanity from any variations of appearance that have hitherto been detected in the brain. The opinions of Pinel and Haslam are confirmed by Esquirol in these words. He says, "The inspection of bodies of lunatics offers numerous varieties as to situation, number, and kind of morbid appearances. The lesions of the encephalon are neither in relation to the disorder of the mind, nor to the maladies complicated with it. Some lunatics, whose mental and bodily disease had given suspicion of extensive organic lesions, have presented but slight changes of structure in the brain, while others whose symptoms had been less severe have been the subjects of great and numerous alterations. But what disconcerts all our theories is that not unfrequently, even in the instance of patients who have passed through all the stages of insanity, and have lived many years under derangement, no organic changes whatever have been traced, either in the brain or its containing membranes." He wisely adds, "What shall we then think of the rash pretensions of those who assume that they can fix upon the diseased portion of the brain, judging merely from the character of the disease?" The attempt to prove the invariable connexion of any particular alteration of structure, of either the cortical or medullary substance of the brain, with individual forms of diseased

cerebration and its complications, is no less absurd than the idea of associating impaired muscular movements such as obtain in chorea, or ordinary paralysis, with a disorganization of the muscular fibres exclusively. For the integrity of not only the several muscles is indispensable to a state of health, but also that of the nerves distributed to them. The latter are of course but parts of one whole, and the normal condition of both is required for their combined function. And precisely the same may be said of the various parts and structures of the brain; of the cortical and medullary substance; of the motory and sensory fibres; or, as Foville has designated them, the efferent and afferent fibres, &c. We must not either forget the investing membranes: their integrity is no less essential to sanity, than is that of the pericardium to the healthy action of the heart. I wonder this mutual dependence never occurred to Calmeil, Bayle, Solly, and others; and cannot help thinking it almost impossible for any medical man well acquainted with the nature and peculiarities of the various forms of abnormal cerebration to entertain adverse opinions to those contained in this paper; but, so it is. They should well remember that attacks of insanity, even recent ones, are occasionally not only as sudden in their occurrence as those of neuralgia, hysteria, &c. but are also no less temporary, and equally severe, comparatively speaking; and, like the last-named diseases, may be either idiopathic or symptomatic; and, moreover, that it is among the effects of a severe hæmorrhage, or loss of blood, and is then to be cured only by the removal of its cause. How could all this happen if it depended purely on an *inflammation* of any part of the brain or its investing membranes?

It should be here observed that insanity is not indispensably connected even with an abnormal condition of the ultimate structure of the cerebrum. For an unbalanced conformation of the cranium necessarily presupposes a similar physical condition of the brain, and hence the cerebration must be more or less impaired. All the organs of the body are sometimes seen to be congenitally affected: for example, imperfect vision from physical deficiency of the corneæ is very frequent. And lameness is as frequently the consequence of a congenital deformity of the skeleton as of disease subsequent to birth.

In our investigations into the pathology of insanity, we must recollect that we have to do with matter and matter only: and in proportion as we unravel its mysteries, and so develop new beauties and designs, shall we gain additional evidences of the greatness and goodness of that creative power to which we all owe existence and enjoyment.

III. *Directions for obtaining from a Cast or Skull a set of Measurements of its more important outlines, of such a nature as to enable any one, though ignorant of drawing, mechanically to delineate such outlines on paper.* By T. S. PRIDEAUX, Esq., Southampton.

The only instruments requisite for the operation, beyond such indispensable articles as a pencil and ruler, are a pair of compasses, a pair of callipers, and a right angle, one side about 4 inches long, and the other about 6, graduated into inches and tenths. This latter is employed with a pair of callipers as a substitute for a craniometer, on the principle that, the base and hypothenuse of a right-angled triangle being given, it is easy to find the perpendicular, and is used thus:—suppose it is required to find the distance from the occipital spine to the centre of the head;—the distance of the meatus from the centre of the head (half the distance from meatus to meatus) must be regarded as the base of a right-angled triangle, of which the distance from the meatus to the occipital spine forms the hypothenuse, and the distance from the centre of the head to the occipital spine the perpendicular. Having then found by the callipers the distance from the meatus to the centre of the head, which we will suppose to be $2\frac{1}{2}$ inches, and the distance from the meatus to the occipital spine, which we will suppose $4\frac{1}{2}$ inches, take a pair of compasses with the points $4\frac{1}{2}$ inches apart, place one leg on the base line at $2\frac{1}{2}$ inches from the perpendicular, and bring the other against this line, and it will be found to indicate $3\frac{7}{10}$ inches, the distance from the occipital spine to the centre of the head, and the measure required.

Although it is quite practicable to take all the necessary measurements direct from a cast or skull, I believe it will generally be found a readier mode of obtaining them, first to delineate the required outlines on paper, and then to obtain the measurements from these sketches; this therefore is the method I shall first describe, premising that I procure the desired outlines in the following manner.

Mark the outlines intended to be taken on the cast or skull with a pencil. Next take a stick of a composition of equal parts resin and bees' wax of about the thickness of a quill, soften it in warm water, and lay it over the outline to be taken, gently pressing it down so as moderately to flatten

the inner surface: in a few minutes it will be found hard enough to be removed, or it may be made so instantly by the application of a little cold water. When removed, it should be laid on a sheet of paper, its outer edge fastened at two or three points, by dropping a little sealing wax on it to prevent the possibility of its shifting, and the outline of its inner surface carefully delineated with a pen or pencil, observing that no error arises from varying the inclination of the instrument used for this purpose.

To make the composition of wax and resin, equal parts of these two substances should be melted together over a slow fire, stirred till nearly cold, and then poured out on a slab and rolled into sticks of the required dimensions. Mr. Hawkins, whose laudable zeal for every thing relating to the practical part of Cerebral Physiology is so well known, has I am aware recommended small rods of soft tin for taking outlines of the head; but, after having tried both these and the composition, I decidedly give the preference to the latter. Very correct outlines of the head on any required scale may be readily taken by a machine on the principle of the common pentegraph; but my great object on the present occasion is to describe a means within the reach of all, and always at hand.

The desired outlines being obtained on paper, the next step in the process is to mark out on each a central point from which the measurements are to be taken. For the profile the meatus will be found the most eligible point for this purpose; for vertical sections from side to side at or *behind* the ears, the occipital spine,—*before* the ears, the foot of individuality; for horizontal sections, any central point in the mesial line. To find the point for the meatus in a profile, take the bust or skull and screw a small bit of wire into the centre of each orifice, leaving it of such a length as just to be level with the most prominent part of the sides of the cavity; the wires will represent the axis of the meatus, and their object is to give a definite *point* for the application of a pair of compasses; half the distance between their extremities will give the distance from these points to the centre of the head, which being known, the distance from any point in the mesial line may be found by the graduated right-angle as before described. To determine then the place of the meatus on the diagram, ascertain the distance from two points in the mesial line of the bust or skull (say occipital spine and foot of Individuality) from the centre, and it is evident that the point where these two radii meet will be the seat of the meatus. This being found, take a pair of com-

passes set at half an inch, and, commencing at the occipital spine, divide the whole of the outline into half-inches by slight indentations, number these points, and set down the distance of each from the meatus, together with the character of the curve of the head onward to the next point *when* this curve varies from the *usual* form—slightly convex.

From these measurements and descriptions the outline of the head may readily be produced with *great accuracy*, and on *any scale*. Two pair of compasses should be employed for this purpose; one (the smaller) kept set at the distance it is proposed the points for measurement shall be apart, for making these; and the other for making the various distances of the points from the centre. To obtain an outline, draw a horizontal line of the length from the meatus to the occipital spine; one end of this line will represent the former of these points, and the other the latter. Next take the adjusted pair of compasses, and, placing one foot at the point representing the occipital spine, scratch with the other a small segment of a circle; then set the larger pair of compasses to the length of the second measurement, place one leg at the meatus, and the point where the other intersects the curve made with the first pair will be the second point of the outline; proceed in the same way till all the points are obtained, and then connect them by a line slightly convex (except those for which any other curve is prescribed, when this must of course be followed), and the outline will be complete.

Occasionally to mark an abrupt transition in the curve of the head, an extra measurement may be given; generally, however, measurements at half-inch distances will secure extreme accuracy, indeed in a great proportion of heads half this number of measurements, with a few extra ones judiciously placed, will be found amply sufficient for all practical purposes.

In outlines of the skull and also of the head, whenever practicable, it is desirable that the following points should be indicated. In profiles, point of ossification in the parietal bone,—point where the frontal suture comes in contact with the sphenoid bone indicating the termination of the anterior lobe,—fontanel,—upper edge of the occipital bone. In outlines of transverse vertical sections *behind* the ears,—the points where the lambdoidal suture first impinges on the cerebellum or more properly the superior transverse ridge of the occipital bone, a point of great consequence in estimating the lateral projection of the middle lobes of the brain,—points of ossification in the parietal bones or plane of these points,—in the same outlines *before* the ears,—the position of the temporal

ridges, and the points of ossification in the frontal bone,—and in horizontal sections at the level of the top of the eyebrow, the breadth of the temporal ridges, and also of the occipital bone at the points where the lambdoidal suture first comes in contact with the cerebellum.

The mode of obtaining the position in the diagram of these or any other points of the surface of a cast or skull is easy and simple. To ascertain, for example, in a profile, the point of junction of the frontal, sphenoidal and parietal bones, measure with the callipers the breadth of the skull at the point, let us suppose this to be $4\frac{6}{10}$ inches; next with the compasses find its distance from the foot of Individuality (insertion of ethmoid bone), which we will assume to be 3 inches; then taking the half of $4\frac{6}{10}$ inches, $2\frac{3}{10}$ inches for the base of the triangle, and 3 inches for the hypothenuse, we find by the graduated angle $1\frac{9}{10}$ inches to be the perpendicular, the distance from the foot of Individuality to the axis of the point of junction. Find in the same way the distance of the same point from the occipital spine, and the spot where these two lines would intersect each other will be the position of the point required in the diagram.

To take the measurements direct from a cast or skull, a narrow strip of paper or tape, graduated in half-inches, must be pasted on the outline to be procured, and the distance from each half-inch to the central point taken by the aid of a craniometer or the graduated angle and a pair of compasses.

It would be very desirable for all profiles of the head, delineated for the purpose of shewing development, to be placed in the same position, since variations in inclination certainly do not facilitate the institution of comparisons, and the relative situation of the ear with regard to the roof of the orbits and occipital spine is a feature of the greatest consequence. Placing the meatus and occipital spine parallel with the horizon is, perhaps, as a universal rule, as eligible as any that can be adopted. Another point, equally worthy attention is, that the scale on which outlines are drawn should always be stated.

All details of mechanical operations are necessarily trifling and tedious, and not unfrequently the process described may be effected in much less time than is occupied in detailing it. To many persons of limited capacity for figures, the preceding instructions will, I am perfectly aware, appear at first sight intricate and uninviting; let not such, however, fall into the too common error of setting up their own capacities and predilections as a standard for their brethren, nor hastily conclude that what is perplexing to themselves must necessarily

be so to others. An unpractised hand can produce the three most important outlines of the head from a set of measurements in less than three hours, and any man who wishes to obtain the form of a head,—is without other means of procuring it,—and yet hesitates to take this trouble to possess it,—had better give up the study of Cerebral Physiology together with that of all other sciences, for a being so weak of will, and wanting in purpose, will never achieve any thing of value.

One benefit which this system of measurement offers, and no slight one, is that it furnishes every cerebral physiologist with the means of preparing *accurate* outlines on any scale for the engraver. For myself I must confess that, when I meet with drawings, concerning which we are not told the scale on which they were taken, the method employed, nor even that any means were used to ensure correctness, I regard them with an annoying sense of uncertainty. That artists require superintendence, any one may convince himself by turning to No. 65 of the *Phrenological Journal*, where he will find a horizontal outline of the head of Courvoisier, not only inexact, but singularly unlike the original, presenting in fact rather the wide anterior lobe of the philosopher, than the contracted one of the criminal. This, however, is merely one of the many instances which might be given of the incapacity with which the journal was conducted by Mr. Watson, and must not be taken as a criterion of the character of the present and previous illustrations of that work, to the general accuracy of which, as far as I have examined them, I am happy to bear testimony.

Whilst speaking of accuracy, let me take the opportunity of alluding to a subject of vital importance to Cerebral Physiologists, affecting the correctness of casts. Only those who in the prosecution of their inquiries have made themselves conversant with the practical details of cast taking, are probably aware that casts generally measure slightly more than the head from which they are taken, and that, by a little inattention on the part of the caster in suffering bits of plaster to get between the joints of the mould, this increase in size above the right standard is easily augmented to a serious extent. Supposing, then, that from a cast thus enlarged, a fresh mould be made, it is evident that the casts it will produce will deviate still more from truth, and if, instead of recurring to an original on such occasions, as ought to be done, each fresh mould is suffered to become a step further removed from it, the progeny will in process of time become gigantic. This is no imaginary case, but has

already taken place, and the fact cannot be too widely disseminated.

In laying before the public the preceding instructions for making outlines of the head, nothing is further from my intentions than to propose to supersede casts by drawings; the superior advantages of the former are many and obvious, and no one can ever become a practical cerebral physiologist deserving this title, who does not spend many a silent hour absorbed in their contemplation. My wish is that none should have a cast the less in their collection, but that they should have draughts in *addition*. To many a zealous student in an humble sphere, the cost of a large collection of casts presents an insuperable obstacle, whilst a still greater number are prevented from indulging their taste for them extensively, on account of their bulk. To all persons so situated, drawings offer a convenient substitute for casts, and, as an adjunct to the latter in the study of Cerebral Physiology, I have no hesitation in pronouncing them to be of great value and utility. The extreme portability of a portfolio or book of outlines offers many advantages; it may lie on the table of your drawing room,—form the companion of your travels,—and be turned over at leisure by your fire-side, and thus, by being always at hand to fill up an odd moment, give you that familiarity,—that intimate acquaintance, with general forms of heads, which only a *habit* of daily observation can bestow, and without which your knowledge of practical Cerebral Physiology will remain for ever but flimsy and superficial.

The plate illustrating the preceding system of measurements represents three outlines of the skull of Gollop, concerning which the following successful predication of character may perhaps be acceptable.

Extract from the Salisbury Herald of the 13th of Jan., 1838:

"A course of four lectures has just been delivered in the Town Hall, Blandford, on Phrenology, by Mr. Prideaux. All who have attended have been highly gratified by the able and lucid manner in which the principles of the science have been explained by this gentleman. Mr. Prideaux having offered to put the truth of the principles of Phrenology to the test, by giving the outline of the temper and disposition of any individual, whose bust or skull should be presented to him; a gentleman availed himself of this offer, and transmitted a skull to Mr. P., with a request to have the character of the individual delineated. At the conclusion of the last

lecture, a paper describing the temper and disposition of the individual, as inferred by Mr. P. from his phrenological development, was laid on the table; and, a medical gentleman present having produced a sealed letter from the owner of the skull, containing a brief account of the character of the individual who once tenanted it, they were both read to the audience, when the coincidence in all the leading features between the two was found to be truly astonishing. We regret that the length of Mr. P.'s observations precludes our inserting the whole of them, but, as we have been favoured with a sight of the original documents, the correctness of the following extracts may be relied on.

"A glance at the outline of this skull reveals to the phrenologist a fearful preponderance of the lower propensities over the moral sentiments and intellect.

"The organ of Amativeness is large, and will probably be indulged in the coarsest manner. If this individual were ever married, he must have been induced to enter into the married state from pecuniary motives, or motives of convenience; he would not be greatly attached to his wife, and she would most likely frequently experience his brutality, for his utter want of refinement, and of nobleness of character, *would render women peculiarly liable to his outrages.*

"*He possessed a great deal of low cunning.* There can be no doubt but he was a great liar, dishonest, and *very little accessible to the feelings of pity.* He would care for no one but himself, and be quite indifferent to the sufferings of others. I have very little doubt but he was a man disliked by his fellows, who passed through life without making a single friend, and whose exit from it was regarded as a fortunate riddance by those best acquainted with him.

"If in society I were to meet with an individual whose head presented a similar configuration, I should most certainly refuse to trust him either with my life or property, because I am well convinced that neither considerations of justice nor benevolence, would restrain him from taking either the one or the other, if it suited his purpose. The fear of punishment would be the only thing which would restrain this individual from the perpetration of crimes, and therefore, if placed in circumstances in which he thought himself sure of evading the arm of retributive justice, he would not hesitate to commit the most bloody.

"Phrenologists of course speak only of dispositions; they cannot speak of definite and positive actions, because these will ever be more or less under the influence of external circumstances. I cannot therefore take upon me to say that

this individual was a murderer, though I confess I shall not be surprised to learn that such is the fact.

"On one point, however, I will speak very decidedly, viz.: that if he ever committed murder, *the influence of his large cautiousness will be conspicuous in the manner in which it was effected.* Some murderers recklessly attack persons their equals in physical strength, regardless of the risk to which they expose themselves by so doing, but this man, if he ever committed the crime, would probably select his victim from amongst the weak, aged, or infirm, or if he murdered a man, his equal in physical strength, he would take especial care to attack him under circumstances which precluded his own person from being seriously endangered by any resistance which his unfortunate victim might make."

The following is a copy of the sealed letter referred to:—

"John Gollop, the wretched occupant of this skull, was executed at Dorchester, for the murder of a woman with whom he cohabited. He was a seafaring man, verging on 40, of middle stature and apparently cheerful disposition, and much addicted to female society.

"He evinced great cunning in the method of destroying his victim, which was by suffocation, keeping the mouth closed by the thumb under the chin, and pressing the nostrils between the fingers, by which means there were scarcely any external marks of violence perceptible.

"It was given in evidence on his trial, that he had oftentimes said, 'that he considered it no more harm to kill a person than an animal,' and he frequently boasted of having killed many, when abroad, in the same manner.

"Although convicted on the clearest evidence, he pertinaciously denied being the perpetrator of the crime, yet admitted that he was present, and held the victim.

"This character was given me by an individual who was personally acquainted with the convict, and may be relied upon.

"Chas. Warne.

"*Dec. 29th*, 1837."

MEASUREMENTS AND DESCRIPTION OF THE PLATE.

Profile.

No.	Distance.		Curve.
1	3	3·5	$+x$.
33 at $\frac{5}{10}$	3	4	v, x.
2	3	6	
3	3	8·5	
4	4	0·6	
5	4	2·4	$-v$, $+x$.
6	4	3·7	$-v$.
7	4	4·7	$-v$, $-x$.
8	4	6·4	$+x$.
9	4	7·4	
10	4	8	
11	4	8·4	
12	4	8·5	
13	4	8·4	
14	4	8·4	
15	4	8	
16	4	7·9	
17	4	7·9	
18	4	7·5	
19	4	7	
20	4	6·8	
21	4	6·5	
22	4	6	
23	4	5·3	
24	4	4	x, v.
25	4	2	v.
26	4	0·5	$+x$.
27	3	8·3	v.
34 at $\frac{5}{10}$	3	6·5	$+v$.
28	3	6·5	
1			$+x$, v.
29	2	9	x, v.
30	2	6	$+x$.
31	2	2·7	v, x.
32	10th 1	8·4	
35 at 1·5	1	7	

Horizontal section at the plane of the points of ossification in the frontal and parietal bones.

1	2	6·2	
2	2	6	v, x.
3	2	6	x, $+x$.
4	2	6·5	v, x.
5	2	7·4	
6	2	9	
7	3	1	$+x$.
8	3	2·2	
9	3	2·5	v.
10	3	2·3	
11 at 1·5	3	2·3	
1			v, x.
12	2	8	
13	2	9·5	v, x.
14	3	1·2	
15	3	2	
16	3	2·8	
17	3	3·5	v, x.
18	3	4·3	
19	3	4·3	v, x.
20	3	4·5	
21	3	4·7	
22 at 2	3	4·7	

Vertical section at the points of ossification in the parietal bones.

1	4	6	
2	4	5·5	
3	4	5	
4	4	4·5	
5	4	3·7	
6	4	2·7	
7	4	1·5	x, $+x$.
8	3	9·8	$+x$, v, x.
9	3	6·3	$-v$.
10	3	3	$-v$, $+x$.
11	3	0·5	x, v.
12	2	7·5	v, x.
13	2	5·8	
14 at 4·3	2	4	

x, denotes convex, and v, concave; $+$ and $-$ are used as prefixes, to denote a greater or less than average curve; x, v denotes that the first half of the line is to be convex, and the latter concave; v, x denotes of course the reverse.

Digitized by Google

Digitized by Google

Only the curves of those lines which differ from the usual form, slightly convex, are stated; all others are understood to be of this form.

All the points of measurement are at half-inch distances, except the extra measurements and the distances of these from the previous point are appended.

The measurements are given in inches, tenths, and decimals; and the engravings are executed on the scale of half an inch to an inch.

IV. *On the Ultimate Sources of Pleasure and Pain.*

From A. S. M.

It may be worthy of remark, that, although pleasurable emotions are experienced, during excitation of many portions of the brain, by persons in the magnetic trance, great uneasiness is nevertheless evinced by them on the excitation of certain other portions, and the most joyous aspect is suddenly converted into one of the utmost sadness, without any other ostensible cause (the sleepwaker being, of course, uninfluenced by external impressions) than *local* change in the point of excitement; which fact must tend to convince all who have had occasion to observe it, that some organs or nerves are the especial subjects of unhappy and unpleasant emotions; for whatever differences of opinion may exist, with reference to the recently proposed subdivision of organs, the physical actions expressive of the opposite emotions of pleasure and pain are in all cases so definite and distinctive that none who have witnessed the phenomena can, on *this* point, mistake, or to any extent misinterpret the manifestations.

Phrenologists have supposed pleasure and pain to be mere *affections* of the faculties. "Each, when indulged in its natural action (says Dr. Spurzheim), feels pleasure; when disagreeably affected, feels pain; consequently, the kinds of pain and pleasure are as numerous as the faculties." Thus misery of all kinds has been supposed to result from the wounding of the feelings—causing an undue or unpleasant excitement of their respective cerebral organs; but, if the facts above stated be generally correct, the mere *exciting* cause has probably been mistaken for the more *immediate*, and, if pain generally follows from the non-gratification of the faculties, it would seem to be rather by sympathetically exciting, than by experiencing the emotion themselves; and, now that it is suggested, it certainly does not seem probable that any organ should perform more than one definite func-

tion, which must be allowed, in supposing that those which are the natural recipients of agreeable emotions can really feel annoyance. How, for instance, can disappointed hope, despair, or wounded benevolence, *feel* sorrow? How can any organ, however outraged, feel otherwise than it is organized to feel? Its non-gratification may, and doubtless does, excite antagonist or avenging organs, which are in reality the patients of those particular sensations which we have been accustomed to refer to abnormal excitation.

Revenge, envy, grief, despondency, all are unhappy states of mind, but they are feelings of too positive a character to be results of mere negative causes, or of the non-gratification or wounding of other feelings. Besides, what known organ or organs, however injured, can feel envy, malice, or despondency, without altogether departing from their legitimate sphere of action? Many may indeed give rise to these by sympathetically exciting them,—wounded benevolence may *rouse* Destructiveness; disappointed hope, Despair; and, in like manner, Self Esteem, Love of Approbation, or Acquisitiveness, being wounded, excite their avengers, which feel the pain, anger, remorse (as the case may be), which their own nature does not admit of. But, though it should appear to be the essential nature of many organs to suffer, feel for, and avenge the wrongs sustained by others, it is not at the same time impossible that, notwithstanding their functions may be painful by nature, they may afford in their action a species of gratification; else, whence the phrases—"Indulging in grief," "giving way to despair," &c. Let any one reflect on his own consciousness, and ask if there be not a degree of pleasure in giving way to violent emotions, even of the most painful description, wholly unaccountable by the former theory. Is there not a satisfaction—a solace—in despair, which disappointed hope could never feel?

It may nevertheless be objected as an inference that as the alleged facts indicate that we contain within ourselves the elements of misery, the perfectibility of human happiness is necessarily a chimera; and, if indeed all the faculties tend to action by a necessary law, this cannot be denied. But the question is not one of consequences, rather of facts, whatever may follow from it. If the theory be founded in truth, nothing can invalidate it; if man, from his nature, be insusceptible of unmingled felicity, his ignorance of the fact will not render him the more happy; for what can ignorance of his true destiny avail, but to deceive him into the abandonment of substantial attainable happiness for shadowy ideas of unattainable perfection?

Nature is as fully fraught with the elements of evil as of good—with the germs of destruction as of conservation. The equilibrium of existence is maintained by opposive forces, which, by their mutual attractions and repulsions, generate motion; and by the same unvarying law that compels the unconscious atom in its combinations and separations, does organized matter enjoy and suffer. Good and evil, happiness and misery, all are alike the necessitated results of the collision of concordant or dissonant properties in nature.

Evil, palpable and inherent, exists without and around us; and shall we, seeing this, dare to look within and hope to find it wanting? Are the causes of human woe and weal wholly extraneous, incidental, and remediable? Does the human brain form an exception to the universal analogy of nature? Is man the only being formed of concordant atoms? Is he the only creature unswayed by opposive forces and diverse impulses? If all his faculties tend naturally to good, how is he *impelled* to distract them to evil? The depressing passions of our nature are ever forward to action on the presentation of exciting objects, and such is the constitution of our brain, that, "even in the fairest fountain of delight, there is a secret spring eternally bubbling up and scattering its bitter waters over the very flowers which surround its margin."

But even supposing that no organs are inherently bad, it is very evident that all are not inherently good. Can anger, hatred, or revenge, be beneficial in their source or tendency? Inasmuch as they exist, they are doubtless necessary, but they cannot result in any moral advantage. And wherefore should they? Nature has been unceasingly tortured in search of final causes, and the predetermination of minds to this end, rather than the force of internal evidence, has framed those popular but untenable theories of ultimate good; which, serving at best but to amuse, do sadly fetter and prejudice men's intellects. "To argue from what is defective to something complete is a liberal mode of argument, but not warranted by sound reasoning." Where conjecture at most should have sufficed, how has teleology clouded the minds of truth's votaries! Its rash conclusions have clogged the efforts of reason, anticipating purposes beyond the reach of our present knowledge and faculties; it has enveloped in deeper mystery the secrets it has sought to unravel; in short (as is observed by Bacon, in his "Organum") "Final causes may be considered a fallacy, as being very plainly of the nature of man rather than of the universe."

It has been more especially of late the fashion to ascribe human ills to external misdirection and abuse of natural im-

pulses; but the facts now brought to light shew that the main springs of sorrow have their source in ourselves. It would seem that, the whole area of the brain being the seat of nervous impulsion, all our thoughts, feelings, and actions—good, bad, and indifferent—originate there; that thus are the seeds of happiness and misery, of joy, grief, hope, fear, courage, despair, all equally implanted in our being. Malice, hatred, and envy, are probably as essential to our nature as are faith, hope, and charity; and while we have pride to mortify, justice to outrage, or ambition to disappoint, so long will anger excite, envy torment, and hatred pursue us.

These truly are sad and unwelcome reflections; but let the mind, unbiassed, consider whether it is more reasonable to suppose that human nature, being made up of good and evil tendencies essentially combined, should harmonize and sympathize with all around it; or that, being perfectible, it should form a single and abortive exception to the uniform confliction of the world without?

> "If plagues nor earthquakes break not heaven's design,
> Why should a Borgia or a Cataline?"

Happiness has been believed by phrenologists to consist in the harmonious gratification of all the faculties, and that, in order to secure it, "the laws of external creation must accord with the dictates of the moral sentiments."

Now it is to be feared (if the interpretation above offered, of the facts brought to light by the new science be correct) that neither of these most desirable objects is entirely possible of attainment; for the harmonious gratification of *opposed* organs* involves a contradiction; and, moreover, unless the laws which now regulate external nature change, they cannot wholly coincide with the dictates of the moral sentiments. If, therefore, perfect felicity be dependent, as it certainly appears to be, on the fulfilment of these conditions; and, if the present observations be well founded, then does it assuredly but mock us with its view.

> "And as the circle bounding earth and skies
> Allures from afar, yet as we follow flies."

But, if, quickly perceiving the truth, and relinquishing wisely the hope, we do all in our power to seek present good

* If we put any faith in the manifestation of cerebral organs during the trance, the existence and immediate vicinity of opposed faculties forces itself upon our conviction. What, then, are we to think of practical phrenology—that it is a fallacy? No! it rests on far too sure a basis to be really contradicted by any new truth. We must conclude, then, from this apparent anomaly, that there yet remains much to be investigated and explained in the complicated process of cerebration.

and avoid future misery, even though perfect bliss be unattainable, much partial happiness may yet be ours; for, great and manifold as are the evils inflicted by nature, as great if not greater are those produced by our ignorance.

Nature at least equalizes her chastisements by her benefits; the pleasures she bestows counterbalance the pains she inflicts; if she has rendered us susceptible of grief and misery, she has given us fortitude to bear, with hope and joy to counteract, them; and, although the universal concord requisite to fulfil our ideas of true felicity cannot be drawn from the warring atoms which constitute our being, against natural evil there is a natural remedy, and the philosophy of necessity fortifies the mind.

Supposing similar causes to continue in action, we judge of the future from the past. Inasmuch as evil flows from inherent causes, we infer that it will continue; but, inasmuch as it ensues adventitiously from human error, knowledge may avert it; and, as by conforming to nature we advance towards civilization, the right direction and consequent gratification of our joyous faculties may prevent the present undue excitation of the more grievous, and thus a far more equal share of pleasure may be our portion. For, though the force of nature and custom so modifies the influence of external causes as to disable them from rendering us completely happy or miserable, as is shewn by the nearly equal amount experienced through life in all ages, and under varied climes and circumstances, yet may they, when judiciously created, have great, though not unlimited, power in making us more or less so.

Knowledge has heretofore been so applied as that *power* rather than happiness has been gained; and not until mankind shall have become sufficiently enlightened to employ it collectively and co-operatively, instead of individually and selfishly—when the "divide et impera" of the despot shall be changed for the cry of the freeman, that "union is strength," will the true advantages of knowledge be made manifest; and that moral supremacy, so essential to a preponderance of social happiness, and so impracticable under a competitive social system, be generally appreciated by being universally felt.

But imagination will always furnish something which can never be realized, and a single hint, even though its truth be obvious, is found insufficient to overcome prejudice; and the philanthropist who has been accustomed to take the brighter view of things will perhaps hardly tolerate the examination of facts so unwelcome, as tending to disappoint his hopes and dispel his dreams of human perfectibility. Whilst

gazing on the wrecks of learning and greatness, on the triumphs of barbarian folly and baseness, we ask why so great a progress has been made in arts and literature, and why that progress, so rapid and so sustained, has suddenly received a check and become retrograde! Time alone can satisfactorily solve this mighty riddle; and, whether political imbecility and social injustice be deemed *efficient*, or *instrumental* only, in bringing about these sad catastrophies, will, in the present defective state of science, be a matter of opinion mainly determined by the constitution of the particular brain considering it. But, in whatever point the question may be viewed, it is evident that man is now steadily, though not uninterruptedly, progressive; and that, when the application of knowledge shall become rightly understood, its mighty revolutionary agency must work *changes* in the condition of things beyond the power of imagination to surmise or reason to calculate.

V. *Phrenological Society.*

In our former number we had such an excess of matter beyond our limits, that we did not complete, as we intended, our account of all the proceedings of the Phrenological Society, during the months of November, December and January. We merely mentioned at the close, that, after Mr. Uwins' paper, one was read by Mr. Atkinson, upon Mesmeric Phrenology, pointing out the importance of mesmerism in phrenological investigation, and the mutual bearings of the two sciences upon each other. We shall now furnish an account of this paper:—

Mr. Atkinson gave a short account of the progress of Mesmeric Phrenology, and how it has given a fresh impulse to inquiry, convincing thousands of the truth of Phrenology, and advancing the science to a position it never could have held without the aid of Mesmerism. He stated that a year had passed away since he had the honour, at the request of Dr. Elliotson, to read a paper before the society, detailing his discovery of the means of exciting the cerebral organs during the mesmeric sleep. This discovery was made by two gentlemen in America, by Mr. Gardiner and Mr. Mansfield, in conjunction, in Hampshire, and by himself in London,

about the same time. The London Phrenological Society, notwithstanding the opposition and desertion of some of its members, has the credit of being the first society to welcome these new truths, and to publish them to the world as important to phrenology, and as exhibiting the most beautiful phenomena in the whole range of science. All truth has had to meet opposition from the pride of ignorant, bigoted, or interested men—and so has Mesmero-Phrenology;—an endeavour was made to stifle it by a party in the Phrenological Association, but fortunately without success. Mr. A. explained how the different objections urged by Mr. Prideaux and others against Mesmero-Phrenology could be answered; and he declared that he was most anxious to bring forward every objection that could possibly be urged against the conclusions he had drawn from these phenomena; he wished to give any such objections all the importance that could be attached to them, so that they might be the more completely answered. "Let truth be the sole object of our inquiry—let us advance with sufficient care—multiply experiments, and always hold out a salutary caution to those who are likely to be led away from the path of true philosophy, in that hasty assent which too often accompanies a love of novelty with inexperienced minds, perhaps more anxious for reputation than wary in the pursuit of science. But let nothing discourage us. Phrenology may now be proved to the whole world to be true, for I defy the most sceptical to resist the evidence of Mesmero-Phrenology. Phrenology, with the assistance of animal magnetism, will give a new life to the world. What wondrous changes may we not effect! How much may we not prophecy, with the certainty of fulfilment! Phrenology, in conjunction with mesmerism, is the science of the life of man and other animals; and has given an impulse to intelligence now abroad where all has been stagnation. For, since the time of Gall, we can hardly say that phrenology has made much advance. It has been applied to the purposes of life, but the science itself has remained nearly where it was, notwithstanding all the writings upon it, which for the most part have rather harrassed the subject than otherwise, whilst much that is evidently false has been advanced under the name of phrenology. Indeed we have possessed no sufficient means for furthering the discoveries of Gall—we have collected over and over again the same evidence, or rather evidence leading only to the same conclusions. The labour required has been too great, and the difficulties in the path of further discovery has not been surmounted. Indeed, I cannot see how it were possible to go

much further than Gall, without the assistance of mesmerism. There were difficulties in the way which Mesmero-Phrenology has enabled us to overcome—at least it appears so to me; for instance, we had no sufficient means of discovering the functions of those organs at the base of the brain, nor was there a single organ, the primitive functions of which could be said to be certainly and correctly defined. And when we came to reason about consciousness, the will, or the senses, we were quite at a loss. All was speculation—we had nothing fixed—no information on which to depend—so that the most extraordinary and contradictory assertions were advanced by different writers, without the means existing to ascertain the fact. That portion of the brain between Ideality and Caution has afforded a grand field for speculation. In fact, we have now good reason to believe that there is much required to complete even the mapping out of the brain, whilst a large portion is altogether unknown, and the whole will probably require considerable correction. This is a view of the subject which I am aware will be distasteful to many old phrenologists, who have been in the habit of considering phrenology as a much more perfect science, at least in its organology, than it really is, or than any candid inquirer whose sole object is to arrive at truth could possibly admit. But let me not be misinterpreted. I hold out no dispiriting views; for much has been clearly ascertained and established in phrenology of the greatest importance. The great principles of mental science have been laid down, that mind is the function of the brain, each power having its special organ. We have plenty that we may work with, and may rest content to wait patiently for what shall follow. A new impulse has been given to inquiry: the field of investigation is widening before us. Let us only be diligent and careful, and another year or two will see mental science holding a very different position, and acknowledged to be most important in its results; and, as the proper study of mankind is Man, phrenology will be shewn to be the noblest of all pursuits. Throughout the whole range of man's wants phrenology is applicable, so that every child should get its alphabet by heart, and be trained according to phrenological principles; in other words, according to its nature. For education is not yet understood; all the rubbish taught under the high sounding name of a classical education is, for the most part, so much impediment to real knowledge; and at best much time is wasted which might be better employed in teaching man to know himself, morally, intellectually, and physically; to know what is the constitution of his nature, the duties of life, and the best interests of

men. How much is there of time-serving, time-wasting, and time-killing, which might be profitably and agreeably employed, had the mind but been properly trained and its famishing organs supplied! Then listen not to the ignorant and the indolent, who would gladly let things go on as they are. The change will come; and we are in some measure, however little may be our individual influence, responsible that it be guided rightly. Let the world go on discussing about wars, and political intrigues: let the churchman quarrel about forms and ceremonies. All this will pass away: but the truth will not pass away; and the phrenologist, taught to know himself, and trained upon that knowledge, shall sow the seed for the establishment of good morals and good institutions in all after ages."

February 6th.

Dr. Elliotson exhibited a cast of the head of a gentleman, requesting that any member of the society would give an opinion of the character of the individual, from its development, before he said anything about it.

Mr. Atkinson immediately pronounced the head to be that of a very fine and noble character: of a man possessed of great strength of many faculties, excellent general intellect, of a decidedly practical turn, of astonishing firmness of purpose and intrepidity, the highest moral feeling, conscientiousness, and benevolence, and particularly of veneration, with very great attachment, and withal great humility.

It was then stated to have been taken from the head of the Rev. Mr. Moffatt, the Missionary, who spent twenty-three years in Africa, and has now returned thither, probably to remain there for life. Mr. Moffatt at one period left his family to remove to another part of Africa, and live among some tribes entirely as one of them, adopting their mode of living, and learning their language, in order to acquire influence over them for their good; and has civilized and improved the condition of a large number of the savage inhabitants of Southern Africa, as is well known to those who are acquainted with missionary proceedings.

Dr. Elliotson stated that, from the acquaintance he had with Mr. Moffatt, he believed the whole of Mr. Atkinson's remarks upon the head to be in complete unison with the character, affording a striking proof of the truth of Gall's great discoveries, and that a more beautiful character he did not believe to exist than the Rev. Mr. Moffatt.

February 20th. (Ladies' Night.)

H. G. Atkinson, Esq. read a paper upon the character of

the late John Varley, the painter and astrologer, whom he described as a singular man, of extraordinary memory, strange opinions, and wonderful powers of conversation, combining at once the wildest theories and the most extravagant analogies and conclusions from dissimilar things, and yet exhibiting the most profound knowledge of wit and of nature, with much knowledge of the world and a wonderful amount of common sense; and yet being the most credulous of beings, and the most easily imposed upon. He so impressed Dr. Spürzheim, as to cause him to exclaim—"surely this man must have two brains in one." Mr. Atkinson would not discuss the truth of astrology, or of Varley's interpretation of Homer and of the Ancient Mythologies, of which he professed himself to form no opinion, but his impression was that in all Varley's wanderings there was much fallacy, mixed up with some truth. He had a great love of truth and of justice; he was a sincere and an honest man, and, above all, he had a kind and generous heart. He was cheerful even in adversity—nothing depressed him; he was full of hope, and, without being either proud or vain, he possessed a consciousness of power which led him on and served his turn. He was most open hearted and confiding—he loved the world, and he loved mankind—and ever deeply sympathized with the sufferings of others. How beautifully would he discourse on wit—describe the principles on which effect depends—and point out the varied beauties of nature. At school he was conspicuous from his delight in drawing, and from his courage and physical strength; never fond of fighting for fighting's sake, but ever foremost in defence of the oppressed; he was independent, but it was the independence of a noble and elevated mind, not of pride and selfishness. He loved all that was great and good in nature, and had a proper contempt for the mean and artificial; but his opinions were tempered with charity. In all his difficulties, which were chiefly from want of management, he never lost the respect and good opinion of those with whom he had to deal. He was a Christian in the purest sense, but without any belief in the creeds and dogmas of any of the churches. He entertained singular notions on spiritualism, believing in dreams and visions, and the existence of a multitude of spirits; conceiving that every different power of the mind might be a separate spirit, and he loved to dwell on these imaginary notions, like others, without caring to define them, or inquire into their possibility. This notion, however, said Mr. A., was as rational as the idea of all those different powers existing as one single and separate essence, different, and yet the same with the flesh, at one

and the same time the cause and the effect of our different mental impulses.

Another trait in Varley's character was that of great ingenuity;—he made several inventions for which he took out patents, but was a great loser by them, being far more apt and ingenious than clear sighted in seeing the true value of his inventions. Although of a most joyous disposition, he was no wit; yet he possessed much humour and pleasantry, was fond of anecdote, and had a surprising memory; he was singularly happy, too, in illustration, but his intellect was not sufficiently acute and searching for him to be a wit. He did not devote much time to the elegancies and refinements of life, either in his costume or manners; he was too much absorbed in higher objects for this. A lover of music, but of music as a means of expressing feeling and not mere execution; the simple grandeur and the sublimity of its lofty compositions impressed him most; the tender passages, the elevating tones, the religion and the poetry of Handel, &c. He may be said to have founded a new school in landscape painting; his compositions were a novelty in art, and he possessed a facility of execution, and such a power of combining the materials he had gathered together from nature, that his compositions were as original and as varied as those of any master with whom Mr. A. is acquainted. Varley was one of those, with Girtin and Turner, who founded, or at least was one of the first in, the Water Colour Society. Many of the first of our artists have been his pupils, and owe much to his talents and kindness.

Mr. Atkinson afterwards pointed out the various cerebral developments on a cast of the head, showing how these corresponded with the character of the individual.

March 6th.

A discussion took place upon Mr. John Varley's cast; in which Mr. Atkinson's views seemed to be generally approved by the society.

March 20th. (Ladies' meeting.)

Dr. Elliotson delivered an address upon the plea of insanity.

He remarked that there was a general angry disappointment that Macnaughten's life had not been destroyed by the law. Campbell the poet had published the following shocking lines in the *Morning Chronicle*:—

> Ye people of England! exult and be glad,
> For ye're now at the will of the merciless mad.

Why say ye that but three authorities reign—
Crown, Commons, and Lords?—You omit the insane!
They're a privileg'd class, whom no statute controls,
And their murderous charter exists in their souls.
Do they wish to spill blood—they have only to play
A few pranks—get asylum'd a month and a day—
Then heigh! to escape from the mad-doctor's keys,
And to pistol or stab whomsoever they please.

Now the dog has a human-like wit—in creation
He resembles most nearly our own generation:
Then if madmen for murder escape with impunity,
Why deny a poor dog the same noble immunity?
So, if dog or man bite you, beware being nettled
For crime is no crime—when the mind is unsettled.

Ladies had expressed even more bitter regret than men; and this circumstance was an instance of a good feeling running riot, uncontrolled by the intellect, so as to become the source of most condemnable error. The horror at the murder of a worthy fellow-creature made them forget that to destroy the life of a murderer, who is not in possession of his senses, is itself foul murder. That Macnaughten was insane no intelligent person could doubt; at the same time society requires protection, and therefore his confinement for life would be proper.

Some had ignorantly supposed that, if a man possesses a certain amount of reason, he ought not to be considered mad when he commits a crime. But madmen are often extremely sagacious, even more sagacious than many sane persons, and may have certain faculties more powerful than in their sane state. A madman need not have all his faculties deranged; nor even any faculty deranged on every point to which its action is directed. He may be partially mad and partially sane. A madman may even know that what he is doing is considered very wrong by others, and denounced by the law, though he cannot consider it wrong; nay, he may himself consider it wrong, and yet be unable to resist the diseased impulse to its perpetration. Gall properly considered insanity leading to criminal acts as of two kinds: when there was a delusion, and when persons did wrong in spite of themselves. There were instances of persons who committed robberies and murders from the force of some delusion, fancying themselves called upon by duty to commit the crime; others feeling the impulse have, before committing it, hoped to God they would not, and have cried and entreated their friends to bind them down and restrain them from the deed which they declared they must do. Delusion and irresistible impulse sometimes are conjoined. If a man is proved to have acted under a morbid delusion, or an irresistible impulse, he should

evidently be treated as a madman. When a sane man mistakes a friend for a robber, and shoots him, he is not hanged; when, from a sudden gust of rage, he kills another, towards whom he had had no hostility, he is not hanged. How depraved, then, to wish to hang a man either mistaken through madness, or uncontrollable through madness! Yet such ignorance and barbarity are displayed by those whose public duties demand more sense and virtue.* Nay, if a man who commits a crime is known to be mad, he ought not, though his insanity is not known to bear upon the point of his crime, to be condemned like a sane person, because the condition of his brain may be actually such as to have rendered the act one of a madman. If the brain is at all unsound, we cannot pronounce upon the limits of its sanity when we find it doing wrong. Mercy should always take advantage of the possibility or probability of the crime resulting from insanity; although every rational and virtuous, every unexceptionable, deed of such a patient should be as valid as the deed of any other person.

Still madmen may be open to the influence of motives; and, as this fact is acknowledged and acted upon within madhouses, whenever it is possible, so it ought to be acted upon outside them. Within madhouses madmen are gratified and punished accordingly as they conduct themselves well or ill;—punished, not corporeally, not in the least cruelly, but still punished,—deprived of some gratification or other: and, when not too insane, they, knowing the consequences of good or bad conduct, endeavour to shape their conduct accordingly, and do succeed to a great extent. Outside madhouses the treatment of madmen should be similar: not cruel, but still calculated to influence them. They should know what will *to a certainty* be the result of certain conduct. Hanging is out of the question for even the most criminal of their deeds, but they would dread confinement for life; and this they ought to expect if they commit, or attempt to commit, any criminal act.

And here is another argument against capital punishment—that mark of imperfect civilization, in the case of the sane. It is sometimes possible to mistake a madman for a sane person—sometimes very difficult to draw the line between sanity and insanity. Yet how dreadful to reflect that a madman has been put to death—been strangled, by the law—the perfection of the law, which lawyers have, in England, fondly called the perfection of human reason. Yet madmen have been hanged in our own day. Bellingham was mad. This possi-

* The language held by Mr. Wakley, the coroner, on this point is to us frightful.—*Ed. Z.*

bility ought never to occur. If capital punishments were abolished, the sane would be allowed and trained to reform, which hanging prevents, the poor wretch being impiously 'sent into the presence of his maker' at once instead of being prepared by a long course of virtuous training and change of habits that only can be worth anything; and the insane would be prevented from doing harm and be treated only as consideration for himself and for society require.

Indeed man has no right to punish at all with a view to retribution; for every thought and act results necessarily, as necessarily as any physical result, from the constitution of the brain on the one hand and the influence of circumstances external to it on the other. Punishments should be merely for the purpose of supplying additional motives to good conduct. A mother is not justified in punishing her child with any other view. All punishment, therefore, should be nicely adapted to the error, be the certain result of the error, and carry its own reason on the face of it to those for whom it is established.

March 31. *(Annual Meeting.)*

The elections were as follows:—

President.

John Elliotson, M.D., Cantab., F.R.S.

Vice-Presidents.

Archibald Billing, M.D., Oxon. J. G. Graeff, Esq.
G. Coode, Esq. Professor Wheatstone, F.R.S.

Treasurer—R. C. Kirby, Esq.

Hon. Librarian—J. B. Sedgwick, Esq.

Hon. Curator—H. G. Atkinson, Esq., F.G.S.

Hon. Secretary—E. S. Symes, Esq.

Other Members of the Council.

Bernasconi, B., Esq.
Drew, H. P. L., Esq.
Fearnside, T. R., Esq.
Hering, W., Esq.
Kingdom, Wm., Esq.
Lewis, George, Esq.
Murray, T. L., Esq.
Nodin, F. S., Esq.
Topham, Wm., Esq.
Uwins, T., Esq., R.A.
Wood, Rev. D., M.A., Cantab.
Wood, Wm., Esq.

VI. *Letter from Mr. Atkinson, on the conduct of certain Members of the Phrenological Association, to the Editor of the Phrenological Journal, but rejected.*

Nov. 17th, 1842.

Sir,—I perfectly agree with the views expressed in Dr. Engledue's most noble Address,* delivered at the opening meeting of the Phrenological Association; and, having expressed similar opinions in the paper which I read on another occasion during the session, I beg to say a few words in reply to the observations of Sir George Mackenzie, which appeared in the last number of your Journal. In the first place, it is not true that there is any "split" in the Phrenological Association: a few gentlemen only were displeased at the introduction of mesmerism, with all its important confirmations and revelations, in connexion with phrenology and the philosophy of man. The opposition was resisted; and it is well for the credit of the Association that it was successfully resisted. A few other gentlemen objected to the material views of Dr. Engledue, not so much, as it appeared, that these led to any different practical result from those which they themselves entertained, but that these at once put the matter in so clear a light, that there could no longer be any compromise of truth, any unnatural union between the facts of science and the poetry and theories of spiritualism and speculation. Sir G. Mackenzie has said that Dr. E. calls upon phrenologists who believe in the existence of mind, to shew it, saying, "that as it cannot be seen, it cannot exist." Now, Dr. E. has made no such statement in his Address; all that he says is to the effect, that it is impossible to *prove* the existence of mind as a *separate entity influencing the body.* Nor can we picture it (in the mind's eye of course) as having such an existence, any more than we can imagine any other function or property of matter having a distinct and independent existence,—that is, having life and activity independent of matter; and, since this is unquestionably the case, on what grounds can we philosophically conceive the possibility of such an existence? Besides that, the admission would be useless, and likely to cause, as it has ever done, confusion in men's brains and endless disputation, warping the judgment from the simple truth, and inducing a spirit of antagonism interfering much with the freedom of thought and enquiry and with the practical application of scientific principles.

* Cerebral Physiology and Materialism, &c. By W. C. Engledue, M.D. With a Letter from Dr. Elliotson on Mesmeric Phrenology and Materialism. Baillière, Regent Street, London.

If the properties of the entire brain be considered to have a separate existence,—to be, in fact, a separate entity, a thing influencing itself, its own cause,—so also may every part of the brain have its separate principles existing out of itself; nay, every *atom* of each of these several parts may with an equal show of reason have an independent influencing spirit, a soul or mind, a life independent of matter: and to say that *the brain is the instrument of the mind*, is not only mere assumption, but false analogy. It is much more reasonable to suppose that the brain uses the mind—a kind of raw material which it gives shape to and spins out into various textures, than to say that mind, an imaginary thing, which cannot be conceived to have power, parts, or properties, excepting as they are derived from the brain, should nevertheless use the brain as a man uses a knife; it were more reasonable to conceive the mind to be the instrument of the brain, as the knife is the instrument of the hand. In truth, the belief has no foundation; while every fact and analogy leads to the opposite conclusion. It is a mere assumption; and, being such, it were just as reasonable to imagine and to insist upon the existence of some vast shadowy being moving over the land and upon the face of the waters—a spirit of the air—a thunder and lightning principle, using the air and electric fluid to produce what we call wind and storm, no matter that it shall be urged how other causes in nature are observed to produce these effects. The thing cannot be disproved, any more than the existence of a mind or soul as a spiritual something separate from the body; but who in their senses ever dreams of insisting on such absurdity, and to what folly might we not be led by such a belief! Away with all such nonsense! these are follies that could hardly now be entertained in any well-regulated nursery. We have no perception, consciousness, or reason for believing, that there exists any thing which is not inherent in, and the property of, matter; we have no knowledge or conception of any thing existing out of matter. Mentation or cerebration is observed to hold the same relation to the brain, that heat, motion, electricity, and gravitation do to inanimate things, irritability to plants, or thought and feeling to the nervous organs of inferior creatures. To assume, therefore, in the case of man, anything beyond this, is illogical and fanciful. Again, we only perceive the properties of matter in their effects; we may study the conditions of manifestation, but beyond this all is mystery; we cannot say that the properties of matter *are matter*, or something else which is united with it, though by analogy we might infer that it

were matter, as we cannot conceive life without motion, or motion without substance. The facts of mesmerism seem to shew that man and other animals are something, so to speak, after the nature of electric bodies; creatures, as all Phrenologists, I believe, must acknowledge, of their organization and of the circumstances which have influenced this—the form and cerebral condition of an idiot producing idiocy, the form and cerebral condition of a dog or a worm what we know to be the nature of those creatures. All beyond is mystery—so far, at least, as philosophy is concerned. Nature reveals to us no more than this, but which, nevertheless, is the only real foundation for good morals and for a philosophy of man. I conceive, therefore, that Dr. Engledue was quite philosophical in declaring that materialism, in this acceptation of the term, is the basis of Phrenology; and, as we can conceive nothing of spirit or of any thing independent of matter, it is quite right to deny the existence of mind as a single principle or separate entity. That men have not more respect for matter and for matter-of-fact than for their own imaginings, only shews that we are still in an age of delusion and darkness, where pride and bigotry reign triumphant over truth and morals and true religion. If mind or soul be cerebration, why, I should be glad to know, may not cerebration be as holy, as pure, as good, and as everlasting a thing as any other which is imagined, but unknown.

Sir G. M. triumphantly exclaims—"Let Dr. Engledue and his associates shew, if they can, to what good purpose their doctrine can be applied, supposing it true and capable of demonstration." Is *this* a time to demand the use of the truth of any important question which is capable of demonstation? I think not. But Dr. E. has shewn good reason for the course he has pursued: let him answer for himself. "Uniformity of thought is certainly a desirable object, but cannot be otherwise obtained than by the establishment of true principles." "To evade the charge of materialism, we content ourselves with stating that the immaterial makes use of the material to shew forth its powers. What is the result of this? We have the man of theory and believer in spiritualism quarrelling with the man of fact, supporter of material doctrines—we have two parties," &c. These are Dr. Engledue's reasons for advocating material doctrines, and to my mind reasons which are sufficient; indeed, Sir George's own conduct upon this occasion is itself a proof that Dr. E. has judged rightly of the necessity of establishing the first principles of any science, that uniformity of thought upon

all points, likely to cause differences, even if not really important in themselves, may be obtained.

Sir G. Mackenzie appears to allude to the power of the will, and the sense of personal identity, as though *these* qualities at least, might exist independently of any appropriate organs. If he really means this, I beg to say that my late researches in Mesmero-Phrenology have enabled me to point out, with some show of probability at least, if not of certainty, the existence and situation of these organs; but the existence of which, at least, we might infer, believing, as Phrenologists, that every mental power must emanate from some material and cerebral organ.

Sir George goes on to state—"that a man may entertain whatever system of religion is most congenial to his constitution, and be a Phrenologist at the same time." This is a strange assertion, and requires a little explanation as to what Sir George may mean by Phrenology, and what he understands by religion. If he intends to say that any religious dogma may be made to fit in with observable phenomena, I fear that he will not find many who will agree with him; but he seems to have forgotten the fate of Galileo, Harvey, Gall, and a multitude of other martyrs to the ignorance and bigotry of dogmatism. It is certain, however, that what is *true* in any religion cannot be opposed to any fact in science; and no one, therefore, need fear the progress of science, unless, indeed, he be bent on maintaining the existing errors of superstition and ignorance. True religion and real philosophy must ever go hand in hand; and whilst we have truth with us, we have God or nature on our side, and what shall we fear? Phrenologists are the best reformers the world has, so long as they remain firm and honest, and only true to themselves and to their science. But why should Sir George Mackenzie and a few others make all this fuss about nothing, and leave the association on the very first occasion of any difference of opinion, and in the very face of the committee's declaration of their anxiety "to maintain the utmost freedom of thought and inquiry for each member, while securing also unanimity of feeling and singleness of exertion,"—and again, that "the association, as a body, is not responsible for the opinions of its members."

If members were always to retire from a society on account of some difference of opinion, no society in London could be upheld; members would retire from the Geological Society after every meeting. But Sir George Mackenzie, in retiring, has just done what he professes to wish to avoid—"given

strong grounds for those whose lives are devoted to the fostering of that prime obstacle to advancing knowledge, to cause it to strike its root deeper, so as to hold out more firmly against that knowledge which facts, plainly seen, have achieved for us!" It will still, then, be a question, what good grounds could Sir G. Mackenzie and his associates have for leaving the Phrenological Association. Dr. Engledue has done the cause good service:—he has sown another seed in mental and moral philosophy, which is already taking hold of the soil. The light of truth will shine in a new day, notwithstanding the perversions of ignorance and the ingenious sophistries of the worldly wise.

A word or two more. I must beg to express to you my regret, as one of the acting members of the committee of the last session of the Phrenological Association, that the report of the papers read, and the discussions, have been so imperfectly recorded in your journal. For instance, after the reading of Dr. Engledue's address, Dr. Moore spoke at some length, opposing mesmerism and materialism, whilst Mr. Cull did not speak a word, and Mr. Richard Beamish, on that day, was a hundred miles from London. Again, after the reading of my own paper, a discussion took place which lasted above an hour, but of which there is no report at all. Surely some further notice should have been taken of the strange opposition which was offered both to the introduction and to the facts of mesmeric cerebration, as illustrating and advancing phrenology. Dr. Moore's observations, at least, should not have been passed over in silence, who thought that mesmerism was so false a thing and so shocking a practice, that the facts recorded were no facts at all, and its connexion with phrenology mere speculation: whilst Mr. Cull did not conceive, though a firm believer in mesmerism, that the evidence of a great number of cases, carefully observed and daily experimented upon, were sufficient to warrant the introduction of a subject of such vast importance to the Phrenological Association, because Mr. A., B., and C, who knew nothing whatever about the matter, did not yet believe in what they had only heard reported, and in fact, as Mr. Churchill maintained, "mesmerism was not yet sufficiently respectable to be allied to phrenology;" so that men of science and philosophers are only to support truth when it becomes the fashion with the ignorant and the vulgar;—all which objections were fully answered by Dr. Elliotson, Dr. Engledue, Mr. Richard Beamish, Mr. James Simpson, Mr. Symes, and others, and to the satisfaction of a very large majority of the members present. But the opposition which was offered

to Mesmero-Phrenology and Materialism in those meetings and the committee will remain a *blot* in the annals of science.

HENRY G. ATKINSON.

18, Upper Gloucester Place, London.

VII. *The Declaration of Expediency.*

The 20th of June, 1842, was a memorable day. British Cerebral Physiologists assembled for the purpose of receiving and diffusing information connected with their science. The views contained in the introductory Address have produced considerable disquietude; and whether we recall the proceedings at the meetings—read the absurdities contained in the Declaration of Expediency—reflect on the weakness, tameness, and indecision displayed in the various articles in the Edinburgh Journal, or review the extreme silliness and vulgarity of the Phrenological Almanack, we can only arrive at one conclusion,—that the philosophical views contained in the Address remain unshaken, and that the opposing party does not comprehend the question under discussion.

Where is George Combe? He read the Address at the first meeting of the Association; he advanced doctrines directly opposed to those under discussion, and he inculcates the belief that we are only acquainted with the "compound existence of *mind and body*." He did not, like Sir G. Mackenzie, and his nephew Mr. R. Cox, the editor of the Phrenological Journal, retire from the Association; he did not sign the Declaration of Expediency; and he has not promulgated his views in the late numbers of his own Journal. At a period when such "deadly blows" are aimed at orthodox truth, why does he not come to the rescue of his disciples? Is he convinced? Does silence give consent? Or, does he agree with those who condemn the promulgation of the views but at the same time contend that they are not of the least importance?

DECLARATION. 1st NOVEMBER, 1842.

"We, the undersigned, members of the Phrenological Association, observing that, in consequence of the public avowal of the theory of Materialism, made by Dr. Engledue, in his Introductory Address delivered on the opening of our Fifth Session, a considerable number of the members have resigned,—some of these founding their resignation upon the opinion,

also expressed by Dr. Engledue, that Materialism is the only sound foundation of Phrenology,—although we do not see, in either of these opinions, sufficient reason for resignation, deem it advisable to make public, and endeavour to place on the Records of the Association, the following Declaration:—

"FIRST.—We hold that there does not yet exist, so far as known to us, any evidence to establish either the theory of the Immateriality or of the Materiality of the Mind; and any conclusion yet formed on either side has been assumption. We never forget that, whatever be the essential nature of mind (were it even a function of matter, and of matter's functions we do not know the limits), it is GOD's work, and therefore wisely fitted for its purpose in creation.

"SECONDLY.—When Dr. Engledue asserts that we can discover, in the brain's structure, the actual origin, or evolution, of thought and feeling, it appears to us that he has only *described* the molecular structure of the brain, as seen by the microscope. Among these molecules he has conjectured motion, but admits that he has not seen it. Mr. Combe's American case, which Dr. Engledue cites, in which *convolutionary* motion was felt with the hand, does not demonstrate molecular. But even had Dr. Engledue seen molecular motion, that motion itself may still be only the *working* of an instrument, and would not warrant the conclusion that it is *itself* the evolution of thought, in either animals or man. More generally, *Dr. Engledue has not, in any part of his Address, predicated anything of the brain, which cannot be predicated of it as the medium or instrument of an ulterior power.*

"THIADLY.—Nevertheless, while we hold that Dr. Engledue has not demonstrated his theory of Materialism, we do not assert the converse of that theory, namely, that an *immaterial* essence actually does originate thought and feelings. On the contrary, we repeat, with submission becoming our ignorance, that we know nothing in the matter.

"FOURTHLY.—As we think it probable that the mystery of the mind's essence has not been placed within the reach of human discovery or cognizance, it is satisfactory to us to be convinced, as we are, that that knowledge is not essential to Phrenology; and that Dr. Engledue has assumed and predicated that essentiality without shewing it. Phrenology has not been obstructed by our ignorance of the essence of mind, that science having to do with the conditions only, not the essence of mind; so that phrenological truths and their applications would have been, and will be, the same, whether the brain be the mind, or only its material instrument. The discovery of either to be truth would do Phrenology, in so far as it is the connection between development and manifestation, no good; much less the doctrine without the discovery. But, on the other hand, the doctrine, as avowed by Dr. Engledue, cannot do Phrenology any possible harm, with any one who understands both subjects.

"FIFTHLY.—We hold that the doctrine is equally harmless to religion. We agree with Milton and Locke, and with Paley, Belsham, Lowth, Watson, and other divines, that the question is entirely unconnected with that of man's immortality. On this head, none should be more at ease than those who hold that it is the special revelation of Christianity *alone* which "brings to light" the immortality of man, while his essential nature here is left a mystery.* That destiny would not be in the least affected by the fact, were it so, that his nature here is entirely material. The religious question, by dismissing a bugbear, actually gains by the conviction that Materialism itself is not an irreligious doctrine. We, therefore, do not participate in an inconsiderate alarm on account of it; and we regret the resignation of some Phrenologists, who nevertheless take the same view of the question

* Bishop Watson's words are: "Believing, as I do, in the truth of the Christian religion, which teaches that men are accountable for their actions, I trouble not myself with dark disquisitions concerning necessity and liberty, *matter* and *spirit*. Hoping, as I do, for eternal life through Jesus Christ, I am not disturbed at my inability clearly to convince myself that the soul is or is not a substance distinct from the body."—*Anecdotes of the Life of Bishop Watson*, 4to. edit. (1817), page 15.

with ourselves, as affording a sanction to that alarm which they do not intend, and to which it is by no means entitled.

"SIXTHLY.—Notwithstanding these our views of the doctrine of Materialism, aware that, with a vast majority of the public (very few, even of educated men, having thought on the subject), it does excite an alarm highly prejudicial to the general reception of Phrenology; and of opinion that, besides not being called for, its public discussion in the Association was the least likely way to remove prejudices against it, especially when it was announced in a seemingly authoritative manner, and appeared to commit the Association by being contained in the Introductory Address, we regret the course followed by Dr. Engledue; and such of us as voted thanks to him for his Address excepted from our vote his avowal of Materialism in that address. Of course, we do not join in the outcry against Dr. Engledue for his abstract belief in the Material theory, if to his mind it appears to be truth; of which to our minds there is no evidence.

"FINALLY.—Although we consider that the advocation of the doctrine of Materialism in the Association, especially in the Introductory Address, and of the opinion, that that doctrine is the only sound basis of Phrenology, requires a distinct disavowal by us, we do not view the unauthorized, unexpected, and withal solitary, occurrence of that advocation, as amounting to a reason for our abandoning the Association; we have therefore preferred the course of remaining, and, as members, endeavouring to vindicate both the Association and Phrenology.

"We request that this Declaration, with our signatures, shall be recorded in the Books of the Association, and published in the Phrenological Journal.

JAMES SIMPSON, Edinburgh.
RICHARD BEAMISH, Cheltenham.
M. B. SAMPSON, Bank of England.
WILLIAM GREGORY, M.D., Aberdeen.
RICHD. S. CUNLIFF, JAMES M'CLELLAND, } Glasgow.
R. CARDWELL, Blackburn.
ALEX. HOOD, Kilmarnock.
J. S. BUCKINGHAM, London.
F. A. MAC KENZIE, Baronet.
W. C. TREVELYAN, ARTHUR TREVELYAN, } Northumberland.
RICHD. CARMICHAEL, M.D., Dublin.
S. HARE, London."

Each member who shall concur in the essentials of the foregoing DECLARATION *(a copy of which is sent to* ALL *who were members at the date of the last meeting), is requested to authorize the annexation of his signature thereto, by a letter, prepaid, addressed to Messrs. Neill and Co., Printers, Edinburgh; and in order to assist in defraying the expense of this circular, which is sent to about* 300 *members, to enclose six penny postage stamps.*

N.B.—To be in time for the Phrenological Journal, the answers must not be delayed beyond three Posts.

We have republished the Declaration, although we differ *toto cælo* from its authors, because we consider it to be an historical record, marking the period when the great migration of conservative philosophers took place, recording the infantile thoughts and absurd opinions of the protesters, and presenting a new specimen of the concentrated poppy syrup with which certain individuals have so long dosed their disciples. Talk of the accouchement of the mountain, and the birth of a mouse! This is ten times more laughable. The

groans of our northern friends and the sympathizing squeaks of their English and Irish allies afforded us considerable merriment, and we can quite picture to ourselves the countenance, and fancy the thoughts of Dr. Engledue after he had perused the copy forwarded to him. It is said the idea of sending forth this olive branch originated with Mr. Simpson. Be that as it may, he certainly took a very prominent part in the movement, and we know that there were two editions circulated before even a few signatures could be obtained. We shrewdly suspect that the majority of those who have signed it, did so under the impression *that they were discountenancing the withdrawal of certain members from the Association*, and not by any means intending to convey a censure upon the opinions contained in the address. How else are we to account for the name of Charles Bray appended to it? He has written and published a work to prove the *necessity of man's actions*, and yet signs the Declaration!

But we will not enter into any discussion on this topic, we have to do simply with the Declaration and the course pursued by certain parties since last June. If this Declaration was intended as an olive branch, to all such olive branches we shall apply the pruning knife. We will not sanction the uninterrupted promulgation of doctrines calculated to retard the advancement of true philosophy. From whatever quarter such suspicious documents may emanate, we shall be always ready to analyze them—to separate the mysterious and unintelligible from the simple, plain, and inductive—the chaff from the wheat—the true philosopher from the mystagogue and mere wordy disputant. We are rejoiced that there are Cerebral Physiologists removed from the noise raised by our own countrymen, who can look at the question in a philosophic light. We give the following extract from a letter from R. R. Noel, Esq. to T. H. Bastard, Esq., dated March 25th, 1843, Rosawitz, near Tetschen, Bohemia.

"I have read lately a copy of Dr. Engledue's Address, with Elliotson's Letter on Mesmerism. I read the letter with much interest, and immediately translated the greater part, which I forwarded to Herr Van Struve for the first number of his German Phrenological Journal. Unfortunately it arrived too late; but he tells me it shall be printed in his second number. When you next see Dr. Elliotson, tell him this; and pray likewise beg him to inform Dr. Engledue, if he has an opportunity, that Count Francis Thun and Professor Dr. Cotta and myself have been highly gratified with his powerful Address: that Thun and myself, as members of the Association, neither approve of the conduct of the se-

ceders, nor would we, had we been in London, have signed the Declaration of the sixty-six members, mentioned p. 94 of the January number of the journal. I should be glad if this could be openly stated. For it would shew that we phrenologists in this part of Germany do not object to philosophical views and their bold expression. It has really pained me to read the twaddle contained in most of the letters to the editor of the journal in the January number. Mr. Prideaux's alone is a sound production, and I honour the man as possessed of fine intellect and courage to grapple with prejudice."

But to the Declaration. "We hold that there does not yet exist, so far as known to us, any evidence to establish either the theory of the immateriality or of the materiality of the mind: and any conclusion yet formed on either side has been assumption." This is completely begging the question. This is assuming that there is such a thing as "mind." A novel proceeding truly, to discuss the properties of an object (?) which has only an ideal existence! Dr. Engledue never entered into the discussion whether an offshoot of the imagination was material or immaterial. The answer is self-evident. He contended that we had no proof of the existence of "mind," and that we ought to confine ourselves to the investigation of matter and its modifications. To talk about the essential nature of a phantom—the invention of *an uncultivated brain*—is scarcely surpassed by a simpleton studying to answer the schoolboy's catch-question, "What fills a vacuum?" These gentlemen have taken a false step. They have assumed that man possesses "a mind," and, when their error is pointed out, instead of re-investigating their position, they protest against the reception of the true doctrine without offering any proof of its incorrectness; and then, poor innocents! "repeat with submission becoming our ignorance that we know nothing in the matter." Why protest then? If you know nothing about the matter, why not let those alone who do? Why all this noise and hubbub? What will be said twenty years hence?

"Mr. Combe's American case, which Dr. Engledue cites, in which *convolutionary* motion was felt with the hand, does not demonstrate molecular." We are not at all surprized at the dealers in essences—spirits and phantasmagoria, remaining ignorant of the laws of physics. We should like to be informed upon whose authority it has been proved that the movement of a convolution is not of necessity made up of a movement in all its particles. How so many names could be appended to such a manifest absurdity is truly marvellous.

"As we think it probable that the *mystery of the mind's essence* has not been placed within the reach of human discovery or cognizance, it is satisfactory to us to be convinced, as we are, that that knowledge is not essential to phrenology; and that Dr. Engledue has assumed and predicated that essentiality without shewing it." It will be time enough to discuss the essence of mind when its existence has been proved. *We insist that the onus probandi rests with the protesters.* This quotation furnishes us with an excellent proof how well these gentlemen understand Dr. Engledue's position. The whole force of his arguments was to prove the *non-existence* of mind; and yet these worthy mystery-mongers assert that Dr. Engledue "predicates its essentiality without proving it." What do they mean?

> "The wise men of Egypt were secret as dummies,
> And e'en when they most condescended to teach,
> They packed up their meaning, as they did their mummies,
> In so many wrappers, 'twas out of one's reach."

They next confess that Dr. Engledue's doctrine is "harmless to religion;" nay more, they confess that their religious dogmas absolutely "gain by the conviction that materialism itself is not an irreligious doctrine." After this, any reasonable man would presume, that, since Cerebral Physiology is a science having its foundation in nature, and its superstructure reared by an accumulation of natural facts, they would have seen the propriety of leaving the question to fight its own way. But no; expediency is the order of the day in the investigation of political, moral, and intellectual subjects. They admit that "very few, even of educated men, have thought on the subject," and that therefore it excites an alarm "highly prejudicial to the general reception" of our science. Cerebral Physiology is a science clearly inculcating the necessity of free inquiry, and yet here we have Cerebral Physiologists nullifying their own doctrine! The discussion of truth openly may not immediately remove prejudices, but must most assuredly advance the cause of truth. The philosopher soon learns that prejudices are most ravenous leeches —they are not easily removed; and, therefore, in discussing a scientific question, he thinks less of the impression he is likely to produce on his compeers, than he does of the reception it will have from, and the benefit it will bestow upon, the next and future generations. This is the thought which should animate all men. It is truth in the abstract that we should search for, and not consider the reception a man is likely to meet with because he advocates a certain doctrine or

believes a certain fact. These gentlemen took low ground. They were not influenced by that determination to risk the taunts of the ignorant and interested—to bear the scorn of public opinion, after all the worst species of martyrdom,—but they declared—it is now an historical fact—they declared that the discussion of a fundamental natural fact "*was uncalled for*"—that the public discussion of a question affecting all men was "*the least likely way to remove prejudices against it*"—and that as regards themselves they neither vote for nor against the doctrine, but confess "*with submission becoming our ignorance that we know nothing in the matter!*"

But it appears that the promulgation of a doctrine displeasing to the self-constituted orthodox Cerebral Physiologists is not the only crime with which Dr. Engledue is charged,—there is one still more frightful, the crime of promulgating doctrines which were "*unauthorized, unexpected, and withal a solitary advocation.*" This is truly ridiculous. When a gentleman is requested to deliver an address before a scientific association, of course he conceives that he is to advance what he believes to be truth, and not what he may fancy will be palatable to his hearers. But our readers must now understand that such an opinion is erroneous. The new law by which the writer of an address is to be guided, is this,—first to ascertain the opinions of the majority, and then write to please them,—thus lacerating *his* conscientiousness and pandering to *their* vanity: but, if he dare to advance his own views, although he may distinctly state that he alone is responsible for them, nevertheless such a fair and manly procedure is to be considered a high crime and misdemeanour! "withal a solitary advocation!" What folly! It is with sorrow we declare it, but where is the scientific truth which was promulgated by authority? Where is the college, society, or association which ever advanced a doctrine opposed to the wishes of the majority? Was not Cerebral Physiology first advanced by the labours of one man,—was it not "unauthorized, unexpected, and withal a solitary advocation?" And are not all sciences even now advanced by individuals starting into action, and stepping over and beyond the sleepers who after a few years repose under the shadows caused by their own labours? So far from considering this a crime for which Dr. Engledue is to receive blame, we are pleased with him for advancing into the enemies' camp, and with torch in hand producing a blaze which not all the exertions of the besieged can extinguish.

The receipt of the following letter from a correspondent tempts us to refer to the *Edinburgh Journal.*

TO THE EDITORS OF THE ZOIST.

GENTLEMEN,—The letter of Sergeant Adams, relative to the proceedings of the Phrenological Association, in the January number of the *Phrenological Journal*, contains a mis-statement so monstrous and excessive, that it has excited the surprise of many that the Editor, who must have been better informed, should have inserted it without comment.

Always regretting to see falsehood usurp the place of truth, and the fictions of envy and malignity recorded as historical facts, and being also amongst the number of those who consider that the proceedings which actually took place, coupled with the subsequent conduct of many of the members, will suffice to represent them in a sufficiently ridiculous and derogatory light to posterity, without the aid of the fictions of Sergeant Adams, I am desirous that these should receive the most direct and unqualified contradiction.

Towards the latter part of his letter the Sergeant expresses himself as follows—"I left the room immediately after I had concluded my address, as did a vast number of other persons." And again—"I have understood that the greater part of the audience had left the room before the vote was put, and the great majority spoken of arose from the circumstance that Dr. Engledue's friends only remained, and that the numbers were about 20 to 9; but this I cannot vouch for."

Now I cannot lay claim to any great experience in estimating the number of an audience, but probably as a rough guess I should not be very wide of the mark in setting them down at 200; and out of this number I take upon myself to assert in the most positive manner, that not 10 had left the room at the time the vote of thanks to Dr. Engledue was put and carried with *only two* (!!!) dissentients. I say not *ten*, to be enabled to speak positively, and from a desire to ensure being above, rather than below the number; in reality, I believe only three persons besides Sergeant Adams had left the room at the time alluded to, and upon referring to the *Medical Times*, published immediately after the transaction occurred, I find it stated—"It is not true that many opponents had left the room before it was put to the vote; and so far from there being any difficulty in carrying it, as insinuated in the *Lancet*, only two dissentient hands were held up, whilst an amendment, proposed by the practical phrenologist it refers to, fell to the ground for want of a seconder."

Further comment is superfluous. Such a mis-statement as 20 to 9, instead of 200 to 2, fully deserves the epithets of monstrous and excessive which I have attached to it, and I shall observe, in conclusion, that, when misrepresentations so gross affect accuracy and acquaintance with particulars, by pretending to specify numbers, it gives them the suspicious appearance of fictions, devised and promulgated to serve a purpose.

I am, &c.

A MEMBER OF THE ASSOCIATION,

Present on the Discussion on the Address.

We quite agree with our correspondent. The letter of Sergeant Adams ought not to have been published. Mr. Simpson was in Edinburgh, and, since he furnished the first report of the proceedings of the Association to the Editor, he might have been appealed to for the purpose of deciding the character of this specimen of legal morality. The statement was so glaringly false, that it scarcely required a second thought; and, moreover, we hold it to be the duty of an Editor to ascertain, as far as lies in his power, the truth of all communications forwarded to him. We have no hesita-

tion in stating that it was a wilful exaggeration. Sergeant Adams never could have heard such a report. It suited his purpose, and evidently suited his taste, to propagate, in the only journal at that time devoted to our science, this barefaced invention. The language of mendacity and deception is not only a dishonourable, but it is a dangerous weapon—when it strikes there is a recoil-blow ten times more fatal.

If we could afford the space, we might criticize the other absurd letters inserted in the journal, more particularly the letter from the "Eminent English Physician;" but really the whole proceeding is so perfectly unphilosophical, that we here leave the subject.

D. E. L. E.

VIII. *Mr. Sampson and Mr. Simpson.*

TO THE EDITOR OF THE ZOIST.

Sir,

Nothing ever struck me as more characteristic of brains not advanced beyond the condition of dark and monkish times, than the amusing horror of certain members of the Phrenological Association when Dr. Engledue last summer delivered that address which in my letter appended to it I styled "powerful, truly philosophical, benevolent and noble; and which has sold, I find by inquiry at the booksellers, to the number of three thousand. The word materialism stirred up certain feelings in their brains without any participation of their understandings,—an occurrence in so many persons respecting numerous words employed in both politics and religion; as though the fact of materialism was hostile to virtue or happiness, or even incompatible with the belief in a God or a revelation. These members in their childish terror resigned. Certain others considered this step quite unnecessary and put forth a printed Declaration, composed by Mr. Simpson, to that effect, *sending it round to all the members of the Association and printing it in the Edinburgh Phrenological Journal.* The grounds of their considering resignation unnecessary were,—1. That "the doctrine of materialism is "*a bugbear,*" "*harmless to religion,*"—as Milton and Locke, with Paley, Lowth, Watson, and other divines have already said; and that *Christianity indeed* "*actually gains* by the conviction that materialism itself is not an irreligious doctrine." 2. That the doctrine "*cannot do phrenology any possible harm* with any one who understands both subjects." 3. That they are too ignorant of the "matter"—"knowing nothing in the matter,"

to assert that the mind is an immaterial essence, all they know being that "it is God's work," "wisely fitted for its purpose," and that "of matter's functions they do not know the limits." 4. That the advocacy of materialism was "unauthorized," and only "solitary;" and 5. That they "*of course* do not join in the outcry against Dr. Engledue, for his abstract belief in the material theory, if to his mind it appears to be truth."

Yet these very men, who declare that the doctrine is perfectly innocent, and that Christianity must gain by the conviction of its innocence, think it necessary to declare, though its *announcement* in the Association was "unauthorized" and "solitary," (and though the customary declaration was officially made aloud to the meeting immediately before Dr. Engledue delivered his address,—'that, as a body, they cannot be held responsible for individual opinions which may be expressed in any of the papers submitted to the meeting,') that the address "appeared to commit the Association!" that, though it "cannot do phrenology any possible harm with those who understand both subjects," "it does excite an alarm highly prejudicial to the general reception of phrenology!" Pray, by whom ought Phrenology to be received except by those who understand it, and materialism too?

They write of the "*theory* of materialism and materiality," as though the expression of a fact could be a theory, which is a speculative arrangement of facts. The materialist has no theory: he observes a fact—that what are called mental functions are the doings of the brain, and he contents himself with this fact, speculating upon no explanation. The immaterialist has no theory: he has an hypothesis. He is not contented with the fact, but indulges his fancy that there must be an inconceivable something working the brain, which he calls an immaterial substance, and in this imagined thing he glories, and declares that, he and he alone has a solid foundation for morality, religion, and future hope. "*Theory* of the immateriality or of the materiality of the mind!" They are displeased with Dr. Engledue for philosophically rejecting hypothesis and adhering in his address to the fact of mental phenomena being the working of the peculiar matter called brain, and they use the words—"*were* it even a *function of matter*," and yet allow that they do not know the limit "of matter's functions,"—actually professing to be disciples of Gall whose work is entitled FUNCTIONS OF THE BRAIN,—and in their daily writing and speaking say *functions of the brain and function of this or that organ of the brain!*

What was the plain, manly duty of men who thought thus, and who wished to make a public declaration? Why

not to assure the public, among whom "they say very few even of educated men have thought upon the subject," that Dr. Engledue had done very wrong in terrifying them by his innocent opinions, but that the resigners were very wrong and very ignorant to be so terrified. But no; these notable persons, who confess that they see no grounds for immaterialism (see their Thirdly—"we do not assert" "an immaterial essence," and "we know nothing in the matter"), would not have had the public terrified by the announcement at the meeting that any "solitary" member of the Phrenological Association was not an immaterialist; and, as if to support the ignorant prejudice of old women, anxiously assure the world that Dr. Engledue has not proved materialism, and that phrenology is independent of it,—as though we ought not to labour incessantly to elevate the world's intelligence, and to impress upon it the duty of inquiring in science simply whether a thing be true, and not whether it excite alarm. The course of these declarers resembles that of the professors at University College who would not enter upon the question of the truth of mesmerism; but, turning their backs upon its astounding physiological facts and its mighty power over disease, declared me very wrong to introduce into their seat of science a subject on which the public were prejudiced, as though their sole duty was not to enlighten the public and dissipate its ignorance and prejudice. Ignoble men!

A sensible man, who had incautiously signed this declaration, would, I should think, have been anxious to have it forgotten. But no. They end it with these words: "We request that this declaration, with our signatures, shall be recorded in the books of the Association, and published in the Phrenological Journal."

Now, how in reason or decency could they request that their declaration of disapprobation of Dr. Engledue's address should be recorded in the books of the Association, when *Dr. Engledue's address, against which it is a protest, is not recorded, nor even the subject of the Address?* The only record of the address is the following,—"*Dr. Engledue then read the opening Address.*"

Yet,—before they have sent their request to the Association, or any of its officers, as such,—before the Association has yet met since the publication of the declaration, and therefore before there has been an opportunity of entering it in the minutes of the Association,—no fewer than seven and twenty have resigned because it is not so entered.

When the committee met lately for private business, the

declaration was incidentally mentioned in the way of conversation, and Mr. Sampson, throwing himself bigly back in his chair and raising his arms carelessly above his head, said that he would for form's sake propose "that the circular signed by Mr. Simpson and thirteen other members of the Association should be entered in the minutes," though, he added, "I am not deputed to take any steps whatever." None of us opposed him. But no one seconded so absurd a motion. In this there was no premeditation. His motion took us all by surprise: but the common sense of all made us act spontaneously in the same way,—silently to leave the motion to its fate: just as would have been done had he with no more absurdity moved that all present should rise and, placing their hands upon their hearts, bow three times to the inkstand.

To say nothing of the impropriety of putting this disapprobation of Dr. Engledue's address upon the books, when neither his address nor even a report of his address was in them, and when no application had yet been made to the Association for that purpose, the proposition was too absurd for notice because the committee transacts only private business—does the domestic matters only of the Association —regulating the times and places of meeting, the amount of subscriptions, &c., &c., and *their* minutes *can record nothing else*. It has no power to interfere in the scientific and real objects of the Association, *nor to write a line in any other than their own committee minutes of private business;* the only other records indeed of the Association being the minutes of its scientific meetings. We one and all supposed that at the first meeting of the Association the declaration would be delivered in, and that the signers would see the absurdity of Mr. Sampson's unauthorized course.

Afterwards, Mr. Sampson wrote to Mr. Symes, one of the Honorary Secretaries, requesting to have his motion recorded in different words from those in which it was made; to which request Mr. Symes replied that he could not falsify the minutes.

Satisfied that he could not be wrong, notwithstanding the palpable condemnation of his doings, he renewed his motion at the next meeting in these words—"That the circular letter published in No. 74 of the *Phrenological Journal*, signed by various members of the association, together with other signatures in the subsequent number, be entered in the minutes of the association." This again no one thought of opposing or seconding; and he made no remark, but hastened away to do what he had in his breast—to instigate as many members as possible to resign. After this meeting he wrote to

Mr. Symes to have the words of his second motion altered to the form in which he has printed it. He sent to Mr. Simpson a letter stating all he had done, and that, as he wished "to support the free expression of opinion," he had "no choice but to secede,"

"when," says he, "I find that that freedom is stifled by the withholding of the right of protest from a large number of its members.

"Before sending in my resignation, I communicate with you, in order that, *should you decide upon a similar course*, I may at least have the satisfaction of acting with one whose unwavering zeal for Phrenology has been tested by many years of able advocacy."

This was printed and furnished to each with the following printed form for resignation, in order to add force to the instigation "*should you decide upon a similar course.*"

"*To the Honorary Secretary of the Phrenological Association.*

"The undersigned, having perused the foregoing Statement, desires to withdraw his name from the list of Members of the Phrenological Association. He takes leave to state, that the right of protest appears to him to be the only legitimate security for the free expression of the opinion of a minority; and that he adopts his present course from a conviction that Membership in a Society in which this right is withheld, is totally inconsistent with a sincere and fearless regard for the promulgation of Truth."

Twenty-five sent in their resignation, *through Mr. Sampson's hands*, by signing this circular! and two in writing. Now to say nothing of the numerous preceding arguments against Mr. Sampson's measure, *each of which I consider fatal*, I ask how would the free expression of opinion have been stifled if even the association should have refused to record the protest on application. The protest had been published in the *Phrenological Journal*, and was printed in a circular sent to every member above seven months ago; and in the books of the association it would never have been seen but by the Secretary who writes, and the President who signs the minutes. Publicity stifled!

They were truly friends of the free expression of opinion who could censure Dr. Engledue for honestly declaring his.

To prove the wish of the Committee to stifle the free expression of opinion, we actually resolved, unanimously, at the same meeting at which Mr. Sampson made his motion, that one of the signers of the declaration should be requested to deliver the opening address at the ensuing session, when he would have had the power of delivering any of his *immaterial* opinions, and saying whatever he might think proper.

Yours, &c.

JOHN ELLIOTSON.

IX. *Dr. Elliotson's Cases of Cures by Mesmerism.*

"Mr. Wakley says he is resolved that Mesmerism shall no longer be employed in this or any other hospital."—*Speech of Mr. Wakley's Clerk to Dr. Elliotson in the ward of University College Hospital, where he was allowed as a favour to see Elizabeth Okey, November*, 1838.

Resolved—"That the Hospital Committee be instructed to take such steps as they shall deem most advisable, to prevent the practice of Mesmerism or Animal Magnetism in future within the Hospital."—*Resolution of the Council of University College, December 27*, 1838.

TO THE EDITOR OF THE ZOIST.

June, 1843.

Sir,

For six years I have carefully and constantly investigated the powers of mesmerism over different diseases, and, to increase the extent of my observation, a gentleman who was my pupil, and mesmerised extensively for me in University College Hospital up to the day on which I shook the dust of my feet upon it, has, at my request, mesmerised patients for me during the whole of this period.

I have found it one of the most important remedies, and accumulated a great amount of decisive evidence of its marvellous powers, even when all other means have failed in the hands of the most noted practitioners. This evidence I shall gradually send to your publication. It would probably not be received by the medical journals, and I should indeed be unwilling to transmit it to any medical journal or society, since the conduct of the medical profession has been so disgraceful, both intellectually and morally. My statements will, I know, be relied upon. They are not only true to the letter, but are the result of the most patient and careful labour, gone through with no view to emolument or reputation, but for the love of acquiring and disseminating knowledge. I have never received a fee, and never will, for practising mesmerism, from the humblest or the highest; and, unless the case of a person above the humble class of society occurs among my particular friends, or is likely to prove interesting, I send it to some medical man who practises mesmerism professionally, as he would other medical means. Reputation is out of the question. The medical profession, being totally ignorant of the subject, have thought proper to stigmatize me as a fool, a visionary, a madman, aye, and a quack, for understanding something of it.—*Their* ignorance and conceited obstinacy have been *my* disgrace. From being thought "a careful and conscientious observer," "a most skilful physician in ascertaining the real

nature of a disease, and in employing remedies;" "a great contributor to the improvement of the medical art;" and "worthy to have the largest and most leading practice;" "destined to divide the town with Dr. Chambers who was to be the Halford and I the Baillie of the day," "possessing the highest claim to be physician in ordinary to the monarch;" styled "the first physician of the age," in letters brought by patients without end, the only effect of which was to make me work the harder that I might one day really deserve such commendation; I was all at once considered destitute of all my previous knowledge and skill, incapable of observation and investigation, and unworthy of any practice, which, by their good care and co-operation with one whom they previously abused, has been reduced to one third of what it was; though during the whole of this time I have prosecuted inquiries into diseases and remedies far more assiduously than before, and certainly have far more knowledge, far more skill in treating diseases than I ever possessed. I am some ten thousand pounds less rich than I should have been. But I have been amply rewarded in reflecting that I was making a proper use of my intellect and time, and that I was right; and in feeling myself superior to those whose delight is to disparage me, as they have successively and successfully done at my advocacy of every new thing, though now established and employed by them when they could hold out no longer, and who are at this moment in what they regard as prosperity, and are silent upon the opposition they once made to what they now admit. They have their reward and I have mine; and, though I shall probably be another ten thousand pounds or so the less rich before the day of ignorance and sin is past, I shall not deviate from the course which I have ever pursued since I began practice,—of working and trying to deserve success, and leaving all worldly wisdom, sycophancy, religious hypocrisy, authoritativeness, utterance of truisms and of opinions which are known to be those of the persons spoken to, and trading industry, to others who can stoop to these things and feel happy without self-respect.

The first cases I present to you are instances of Insanity.

I. Mr. D., aged 18, had an attack of rheumatism on the 6th of January, 1837. It was severe, and at first confined to his knees; but, on the 8th it suddenly seized his scalp also, causing the most excruciating pain. His pulse was 120, his skin hot, his tongue white. He was bled to twelve ounces by his medical attendant, Mr. Chandler of Rotherhithe; took colchicum, opium, calomel, and salines.

On the 9th he was better in the morning, but the symptoms returned with increased violence in the afternoon, and he suddenly became delirious in the evening. He was occasionally violent, but easily restrained. His pulse was now 132, and very hard: his bowels were torpid, and he chewed some pills of compound extract of colocynth which were given him: the removal of twelve ounces of blood from his arm reduced the pulse and appeared to calm him a little. Calomel and saline aperients were given. On the 10th he passed a quiet though sleepless night, and seemed much as he had been the preceding evening,—still perfectly delirious. His head was shaved and wetted with an evaporating lotion. He immediately began to improve, and in half an hour was perfectly rational, though he had been delirious for sixteen hours. The rheumatism left the scalp and, no doubt, the membranes within the skull which also it had seized; but it continued in the knees, which were constantly half bent, especially the right, so that his right heel was constantly drawn up. On the 11th the delirium returned at seven in the evening, and lasted two hours, but without violence. The lotion was applied again to the scalp, and sinapisms were put upon the feet, with decided benefit: and the calomel and saline aperients were continued.

An attack of this delirium without violence, in which he stared a great deal and pointed at imaginary objects, now returned every evening, at the same time within an hour, and usually lasted an hour or two, followed by a sleepless night, though he was tolerably well in the day-time. As the disease had become periodical, two grains of sulphate of quinine were given every four hours, and six grains an hour before the attack was expected. Under this treatment the attack came later every evening, and lasted a shorter time; and it ceased at the end of twelve days from its first assumption of a periodical character, though on the fifth night a cause of excitement produced an attack. Curiously enough, in this attack, his right heel, which previously had applied itself flatly on the ground, was again drawn up more than an inch, and remained so for about twenty-four hours.

On the 6th of December he had another attack of rheumatism, followed, as in the preceding January, by periodical attacks of delirium, though far more violent. Sulphate of quinine was tried, in much larger doses than before, but in vain. Dr. James Blundell was called in, and prescribed first musk, and afterwards arsenic with it, and the disease ceased about the 23rd. During the severe weather of January, 1838, he experienced upon the 22nd a third attack of rheu-

matism, followed as before by periodical delirium, occurring about seven o'clock, sometimes a little earlier, sometimes a little later, every evening. It began with severe pain of the head, wildness of look, and slight catchings of the limbs. In about a quarter of an hour the eyes became fixed, and the full force of the fit burst forth, of the approach of which he was perfectly conscious. There was now such violence that *three strong* men were required to hold him in his bed, besides sheets confined across his body in several directions.

He raised his head, opened his eyes, and stared violently, and frightfully; snapped at every person who went near him, maliciously and slily watching for opportunities; he bit the pillows and sheets, looked ferocious and menacing, and grinned horridly; made the most terrific howlings and vociferations so as to disturb the neighbourhood, and after a while he invariably began whistling, at first imperfectly, but at length he got into a perfect tune, and this was a sure sign that the attack was near its end. He would next sink into a deep sleep for only a few minutes, and then wake completely exhausted. He next suffered violent headache for half an hour, then intense itching of the scalp for two hours, and then went to sleep. Cold applications to the head made him more violent. Sixteen grains of musk were given daily, as well as arsenic, sulphate of quinine, creosote, and carbonate of iron, all in large quantities, but in vain. Five drops of Scheele's prussic acid, and the second night eight, quieted him a little.

He always lay upon his back during the whole of the paroxysm, and turned upon his right side the instant that it went off. The length of the attack was from one hour to two and a half. He had not the least recollection of what had occurred, but always said he had been very ill.

Before mesmerism was practised, he not only turned on his back as the attack began, but always pulled off his night-cap. In an analogous manner, I see patients have peculiar ways as they first go into the mesmeric coma, unless the sleep comes on instantaneously. One lady always flings her head and chest violently over the right side of the bed, and, if precautions were not taken, would injure herself severely, as a small table with various articles stands close to the bedside. A youth flings himself to the right side of a sofa on which I mesmerise him. Sometimes the head balances backwards and forwards before it drops.

In this state of things, I was requested by his medical attendant, my former pupil, Mr. Chandler of Rotherhithe, to visit the patient in the evening during an attack.

On the 8th of February, the seventeenth night of the present attacks, I found him in bed confined by ropes across it, and further restrained by three men. He was howling, shouting, vociferating, barking, menacing, grinning, spitting, snapping, &c. I mesmerised him with passes for *three quarters of an hour*, he moving his head in every direction, sometimes to avoid me, sometimes to bite me. *No effect was apparent.* I advised Mr. Chandler to mesmerise him the next evening before the attack was expected, because during the violence of any disease the system is less impressionable to all agencies, whether drugs or other medical means. Mr. Chandler was totally unacquainted with mesmerism, but trusted to my carefulness of observation and to my integrity when I assured him of its powers; and, on my giving him a little instruction, he cheerfully and amiably promised to comply with my advice. Although the medicines taking at the time had hitherto proved useless, I thought it right to give the patient the chance of benefit from their continuance. The doses of prussic acid and of creosote before the attack were respectively eight and twelve drops: the daily amount of the sesquioxyd of iron was two ounces, and of the sulphate of quinine sixteen grains: and I advised the augmentation of the latter quantities to four ounces and to twenty grains. The length of the attack had gradually extended, and this evening reached *three hours.*

The patient held mesmerism—"mere pawing before his eyes," as some wiseheads consider it—in perfect contempt; but he submitted at eight o'clock on the evening of the 9th. He was mesmerised for two hours and a quarter. The attack commenced at nine but lasted *only an hour and a quarter.* It was also very much modified: for, though each of its stages was distinctly seen, he made no noise; he was so tranquil that no restraint was required, his eyes instead of being always wide open and staring, he evidently seeing, were closed, except when he raised his head and half-opened them from time to time, apparently without discerning objects as before; and he sometimes seemed asleep for a few moments. The attack terminated suddenly in a burst of laughter, after several attempts at this in vain. He then said, "That will do," and was very cheerful.

The mighty power of mesmerism over him was most decided. His own words were, "There is something in it." The doses of creosote and prussic acid had been the same as on the preceding evenings.

Feb. 10. Mesmerism was begun at a quarter past eight and continued for an hour and a half. The attack com-

menced at a *quarter before nine* and lasted *only an hour*. He raised his head higher and stared more intently, but the snatches of sleep were longer than on the preceding evening. On coming to himself, he allowed that he was conscious now of having been influenced by mesmerism, and that it saved him great suffering, though he had denied this the day before with reference to Mr. Chandler's first attempt, and had treated this "marvellous remedy," as Mr. Chandler justly termed it in a letter to me, even with contempt. He *slept* both this night and the night before *three hours*, on recovering from the attack,—*far longer than on any former nights.*

The following is Mr. Chandler's letter, giving an abstract of the effect:—

"*Rotherhithe, April* 11, 1838.

"I am happy to inform you that our patient is much better. I tried the mesmerism, and it has succeeded to a miracle.

"I came home after leaving you on Thursday evening, and tried the operation upon Mrs. Chandler, who laughed very much at the idea. After five minutes she laughed still: but in ten minutes more, making fifteen, she was sound asleep, and no ordinary means could wake her.

"This converted me completely; and I went to work the next evening on Mr. ———, and continued the operation two hours and a quarter.

"The effect was to keep him perfectly quiet. Though he had the fit, the influence was very decided, and all the family were astonished.

"Last evening I practised it again, and with the same effect. He even acknowledged the influence himself, which he would not yesterday. It has produced quite a sensation in the parish.

"T. C."

11th. Mesmerism was begun at ten minutes past eight, and continued for an hour and a quarter. The attack commenced at *five and twenty minutes before nine* and lasted but *fifty minutes*. He raised his head still higher and stared still more intently, but his sleeps were longer; and, when from his horrible looks and his gestures he made Mr. Chandler almost afraid he would spring out of bed, his head would suddenly fall back upon the pillow like a lump of lead. The attack did not go off quite so pleasantly and he did not sleep so long as on the two previous nights. Still be it remembered that the attack lasted ten minutes less than the night before, and he required no restraint.—Here I must make an impor-

tant remark. The aggravation of the symptoms to-night was nothing more than I continually observe in cases which advance steadily to a cure under mesmeric treatment. Mesmerisers should never be discouraged by such occurrences, but persevere if any good or even any sensible effect whatever has at any time been produced. The improvement generally returns. It is for want of perseverance with even the ordinary modes of treatment of diseases, that many chronic diseases are not cured.

12th. Mesmerism begun at eight and continued for an hour. The attack commenced at a *quarter past eight* and lasted but *five and forty minutes.* Only two drops of prussic acid had been given him.

13th. Neither creosote nor prussic acid was given him, for it was evident that the amelioration could not be ascribed to them. 1. A powerful and unquestionable impression was made upon the disease the first night that he was mesmerised before the attack. 2. The prussic acid had been reduced on the night of the 13th to two drops. 3. The patient, in spite of his prejudices, confessed the influence of the mesmeric process upon him from the diminished indisposition felt by him when the attack was over, and that it spared him much suffering; and he was always very anxious that Mr. Chandler should come in time to control the fit. 4. Whenever he raised his head upon the pillow, and was advancing it, a single pass of the hand now caused it instantly to drop back in sound sleep, though it would rise again in a minute; pointing at him with one finger had the same effect, and all this at the distance of ten feet and in the dark. 5. The mesmeric process brought on the attack. This had always begun at nine; but on the second mesmerisation by Mr. Chandler it began a quarter before nine, on the third at five and twenty minutes to nine, and on the fourth at a quarter past eight. It is common for intermittent diseases, ague for example, or rheumatic pain of nerves, when they grow more and more severe, or longer and longer, to attack earlier and earlier; and as they grow more and more mild, or shorter and shorter, to attack later and later: it is unusual for them to attack earlier and grow milder and shorter, though sometimes they attack later and grow more severe.* When this patient's attacks in January, 1837, lasted a shorter

* A quartan ague, one in which the attack comes every fourth, or, more properly, every third, day, leaving two days clear, generally does not invade in the morning or afternoon, as quicker agues often do, but in the evening; being, so far as its attacks are so infrequent, a mild form of the disease.

and shorter time, I mentioned that they commenced later and later. Now, when the attacks became milder, and regularly shorter and shorter, they commenced earlier and earlier. Any remedy but mesmerism, while it rendered the attacks milder and shorter, would have postponed them later and later. 6. The mesmeric effect of attachment to the mesmeriser, so common when striking effects are produced, was manifested; for the patient now always turned towards him, whether the room was in darkness or not, whereas previously to mesmerism being employed he aimed violence at Mr. Chandler and at everybody else.

Mr. Chandler, though unacquainted with mesmerism, saw clearly that the attack was under the control of the process, and justly conceived that he could bring it on at pleasure. He therefore mesmerised the patient at half-past seven. The attack began in *five minutes*; and the power of the process was more clearly demonstrated than ever, for the youth *remained during the whole period as if in a mesmeric sleep*, raising his head from time to time but not opening his eyes, as he invariably had done on raising his head before. The attack lasted *five and twenty minutes only*. Mr. Chandler awakened him *suddenly, as it were magically, by passing his hand transversely three or four times, without contact, before the youth's face*. On every former occasion he had been allowed to wake spontaneously, and this was always *slowly*. He passed a very quiet night, slept three or four hours, and was much better in the morning.

14th. Mesmerism was begun at eight o'clock. The attack took place in *eight minutes* and lasted *five and twenty*, in about the same degree as on the preceding evening. But the sleep was very profound in the intervals of his raising his head. Here it is worthy of remark, that little progress was made to-day. The attack lasted the same time—five and twenty minutes, and the degree of the symptoms was the same as on the preceding evening; the only manifestation of greater power in the process was the increased depth of the sleep in the intervals, and as a set off to this the production of the fit three minutes later. The explanation probably is that Mr. Chandler, from his engagements, did not begin so early by half an hour as on the last evening. All remedies, given to obviate a periodical disease, act more efficiently if given at periods when the disease is completely absent or more nearly absent. Quinine, for instance, has comparatively little or no effect over ague if given in the fit: it should be given in the intermission:—when I mesmerised this patient in his fit, on first seeing him, I made not the

least impression. During the intermission the effect of quinine is the greatest as soon as the fit is over,—that is, when the system may be regarded as well cleared of the disease. Its effect lessens as the period of the fit approaches: and thus, though efficient when given just before a fit, it controls the disease less than when given just after a fit; and the best practice is to give repeated doses during all the intermission, but as large a dose as can be borne at once just after the attack, and as many doses as possible in the early part of the intermission, though some of course up to the recommencement of the attack.* As the period of the fit approaches, we cannot but consider that, although no change is discernible, the system is gradually working up into the condition of the fit; and therefore less and less impressionable by all agencies. The commencement of the mesmerisation therefore to-night half an hour nearer the bursting forth of the attack rendered it less operative. I have no doubt that if it had been begun an hour earlier, the attack would have been brought on at once, and been far milder and shorter than ever. The power of the mesmerism was so manifest, and the amelioration so clearly owing to it, that Mr. Chandler now very properly at once discontinued the sesquioxyd of iron which was taking in the quantity of four ounces and a half, and the sulphate of quinine which was taking in the quantity of thirty-six grains, in the day. Yet he passed a good night, and was in every respect much better in the morning.

15th. His right heel, which had been constantly drawn up day and night, just as in the previous rheumatic illnesses, was to-day flat upon the ground, though the knee remained weak. Mesmerism was not begun till a quarter before nine. In *four minutes* he fell asleep, and the attack began; and it lasted four and twenty minutes. The sleep was very profound between the movements of his head, and it continued after these had entirely ceased, till Mr. Chandler suddenly awakened him by a few transverse passes, without contact, before his face. He awoke completely in his senses. Mr. Chandler always knew when the fit was over and that he might be awakened, from his turning on his right side, as already mentioned.

16th. He passed a good night. Mesmerism was begun at ten minutes before nine. The attack began in *three minutes*, and lasted *twenty-two minutes*, ending as usual in

* See my *Lectures on the Principles and Practice of Medicine*, published in the *London Medical Gazette* by the Editor, and published in one large volume, by Dr. Rogers and Mr. A. C. Lee. Second edition. Also my *Clinical Lectures*, in the *Lancet*.

profound sleep. Mesmerisation was continued during the sleep last night and to-night, but with no evidence of increased effect.

17th. His condition even during the day regularly improves. Mesmerism was begun at ten minutes after seven. The fit began in *three minutes* and lasted but *twelve minutes*.

No prejudiced person will now venture even to suggest that the fit could not be brought on at pleasure by mesmerism and rendered mild. The effect of mesmerism now was first to send him to sleep. Then the fit would begin in a few minutes, as shewn by his turning on his back, raising his head occasionally, and sometimes throwing his arms about. He lay with his face to the side of the bed where Mr. Chandler sat, while being mesmerised, and when asleep till the attack began; and then, as before he was ever mesmerised, he instantly turned on his back. Mr. Chandler thought it worth while to ascertain whether the attack could be cut short by mesmerism after it had begun. Therefore, before it was over, while it was decidedly still present, he made transverse passes. *The patient instantly awoke, perfectly himself, and seemed better than he usually was after* an attack: he dressed himself again and remained up for two hours, ate a hearty supper, passed a good night and felt perfectly well the next morning.

18th. His nose having bled for two nights, some leeches were put upon his temples; and, as he strongly objected to them, and was compelled by his father to have them on, he was frightfully irritable the whole day. On account of this, he was mesmerised at a quarter past four. Though he was at the time in high excitement, he fell into a sound sleep in *five minutes*, and the little features of the attack presented themselves as usual. Mr. Chandler thought it more prudent to allow him to sleep rather than to awake him as early as had been done the night before, and therefore allowed the state to continue for seventeen minutes, when he was *instantly* awakened by a few transverse passes, and appeared *perfectly* well, HAVING LOST HIS EXCITEMENT.

19th. Much better. Mesmerised at *a quarter before one in the afternoon*. He was sound asleep in *two minutes*, and very faint marks of an attack were visible. Mr. Chandler awoke him by transverse passes at the end of *seven* minutes, *and he was quite well and so remained all day*.

From this day he was not mesmerised and had no attack. For some time he was more unwell than usual and slept badly. But this would have been obviated had the mesmerism been repeated daily for a week or two, and then left off gradually.

Those who witnessed the exquisite phenomena of the two Okeys will be struck with the similarity of the present case; and will appreciate my feelings at receiving Mr. Chandler's accounts, proving an identity of condition, an identity of influence, though neither the youth nor the operator had ever seen the Okeys, nor had any conception whatever of mesmerism,—proving the reality of a peculiar state of body and of a peculiar influence.

The elementary phenomena of the Okeys were the same as in this youth. By vertical passes they were sent to sleep at pleasure, and, on the brain becoming active again, they were delirious. This delirium was attended by activity, so that they ran about and conversed, and strangers thought them only strange creatures; but they could be rendered torpid again by more vertical passes, and then by transverse passes they could be instantly awakened, and they awoke into their natural state, having no knowledge of any thing which had occurred in the delirium. Thus two states of existence, the one with no knowledge of the occurrences of the other, though passed but a minute before, could be alternated many times in a few minutes.

As the youth knew not what mesmerism meant, he could not sham these things, had shamming them been possible. Mr. Chandler could not have led him to them, for Mr. Chandler knew no more than that he had kindly promised me to make passes daily before the fit came on.

Here, too, was a cure—a splendid cure—rapid and perfect; when bleeding and powerful medicines, and medicines given powerfully and perseveringly, had all been unavailing.

Oh! how I wondered at the obtuseness, the perverseness, and, as they will now see, the unwise short-sightedness of the poor teachers of the rising generation at University College, the majority of whom, like all young beings, implicitly adopted the thoughts and the conduct of those to whom in their want of knowledge and experience they innocently looked up.

This history will be found in the *Lancet*, April 14, 1838. On Nov. 13th, 1838, the patient experienced another attack. The effect of mesmerism was still more marvellous than before, and an account of this second affair was drawn up by Mr. Chandler and sent to the *Lancet*. But Mr. Wakley had changed his policy. He had slid to another point of his sliding scale. He had received numberless letters on mesmerism, and nineteen out of twenty were against it. Nineteen people buy nineteen *Lancets*, one person buys one. Mr. Wakley had formed the closest, the most inseparable, intimacy

with Mr. Liston, and Mr. Liston told him that the illustrious professors at University College were against mesmerism and me, and, burning with that silly envy which showed itself in the most delicate and gentlemanlike way when I was doing him all the good I could and earnestly bent on serving him, brought the hero to the attack. Mesmerism was now all humbug; the Okeys were depraved imposters; I was a fool; and Wakley declared that he would make the Council of University College order me to treat diseases (however succesfully) with mesmerism no longer. To the everlasting disgrace of the Council and the whole place, they, weak, ignorant, and ignoble minded men as they were, obeyed him, by issuing the order at the head of this article, without any previous communication with me, who had joined their medical school when it was at the lowest ebb, and had raised it to a height which they never expected it to attain. The *very instant* I received the resolution of the Council, I wrote them my resignation, and never more entered either College or Hospital.

Mr. Chandler, taking it for granted that, as the first part of the case had been admitted, and was so decided a proof of both the truth and the remedial powers of mesmerism, further and still more striking information would be acceptable to an honest man, a pure lover of truth, a single hearted promoter of the benefit of mankind, sent the following statement to Mr. Wakley, who—rejected it.

"To the Editor of the Lancet.

Sir,—In spite of your attempt to extinguish mesmerism, I feel it my duty to come forward in support of it; and think it still possible that the "last spark" may again be kindled into a vast conflagration.

Having appeared in your pages as a believer (and with good reason) in the science of mesmerism, I am sure you will not deny me the opportunity of supporting my opinions by a few more facts.

My patient, —— has had another attack of his extraordinary disease, and the effects of mesmerism upon him have been still more conclusive and wonderful; and I do not hesitate to say that it must rank high as a curative agent, at least in such cases.

I was sent for to —— on the 13th of November. I found him in a state of great excitement; complaining of excruciating head-ache. He had no rheumatic affection, as at the commencement of all his preceding attacks, but *his*

knee was a little contracted, as it invariably has been during the whole time of his former attacks. It became evident to the family as well as to myself, from his demeanour in the afternoon, that a fit was inevitable that evening. Nevertheless, I determined not to mesmerise him until he had had one paroxysm. He had a very alarming one that evening, requiring *two strong* men to *hold him*, besides having *his legs strapped down*. It commenced at nine o'clock and lasted *one hour and a quarter*.

Mark the change. On the following evening I was determined to begin manipulating early enough, therefore commenced at seven o'clock, he having begun to feel ill—to experience the premonitory symptoms, at half-past six; and to my great surprise got him into a sound mesmeric sleep in *six* minutes. This proves that the susceptibility may last though the manipulations are discontinued, for my patient had not been mesmerised since March. The fit lasted *thirty-five* minutes, and he appeared, as on former occasions, to sleep through it, occasionally raising his head from the pillow and falling the next moment suddenly into a sound sleep. This happened about once in a minute at first, the intervals gradually increasing, until at last he remained in a profound sleep, in which state I left him for ten or twelve minutes, and then awoke him, *as if by magic*, by making three or four transverse passes with my hand before his face.

On the following evening, the 15th, I commenced at half-past seven; he was asleep in *two* minutes, the fit lasted *twenty* minutes—phenomena the same as usual. *His father made the transverse passes, and instantly awoke him.*

16th. Mesmerised at half-past seven; produced sleep in *one* minute and a half; the fit lasted *eleven* minutes.

17th. Precisely as the night before.

18th. Produced sleep in *one minute and a half*, fit lasted *nine* minutes.

19th. I determined, as the knee had now become straight, that this should be the last day of operating. I therefore altered the hour, and mesmerised him at three in the afternoon. He was sound asleep in *one* minute, and a slight fit occurred which lasted *seven* minutes.

These are incontrovertible facts, to substantiate which I can bring at least a dozen witnesses; and I still maintain that there is a decided effect produced by certain manipulations called mesmerism. And I will go still further. I will assert that in many cases the most beneficial effects may be produced by its use. Can any reasonable person read the above case and deny that my patient received benefit from it. Several medical

men saw him with me in February, and all declared they never saw so appalling a case; yet the *very first night* the remedy was employed by me, instead of requiring three strong men to hold him, he was quiet *without being touched.* Should any fancy collusion, I beg to assure them that my patient is superior to any thing of the kind; and further, I defy the strongest man, when in his senses, to exert such preternatural strength for so long a time as he did before mesmerism was employed. Neither can I allow that the effect on the imagination accounts for the phenomena, for my patient ridiculed the remedy, and was quite indignant at such means being used. Nevertheless, he was affected at the first trial, as will be seen by referring to my communication to the *Lancet* on the 14th of April.

In conclusion, I think it due to Dr. Elliotson to state that I have lately seen Elizabeth Okey at the North London Hospital, and the phenomena are so similar to those produced on my own patient, that I believe there is no deception. I did not see the experiments with the metals, as Okey was suffering so much from head-ache that it was deemed improper to try them.

I remain, sir, your's respectfully,
THOS. CHANDLER."

Mr. Chandler sent the following further observations to me:—

"The above communication was sent to the *Lancet* in December last (1838), but the Editor thought it easier to refuse it admission, than to attack the undeniable facts it contains. I afterwards sent a copy of the same letter to the *Medical Gazette,* who also refused to publish it; although, in the very same number, he admitted a parcel of twaddle on the other side of the question.*

"On the 2nd of January, 1839, I was again sent for, and found him labouring under the usual premonitory symptoms. I determined on mesmerising him that evening; but the fit occurred so much earlier than was expected, that I was not in time to prevent it. He had a very severe paroxysm, which lasted *an hour and a half.* 3rd. Commenced mesmerising at

* "We cannot undertake to give publicity to any communications on Animal Magnetism."—*Lancet, Oct.* 27, 1838.

"We have already stated that we cannot insert any communication in support of the extravagant humbug of Animal Magnetism."—*Ibid. Dec.* 8, 1838.

"The letter of Mr. Chandler's is inadmissible."—*Ibid. Dec.* 15, 1838.

"Although we do not always agree with the Editor of the Lancet, yet with respect to Mr. Chandler's communication, we must also answer that, it is 'inadmissible.' "—*London Medical Gazette, December* 22, 1838.

six o'clock; he was sound asleep in *three minutes and a half*, the fit lasted *forty* minutes—phenomena the same as on former occasions. 4th. Mesmerised at seven; produced sleep in *two* minutes; fit lasted *thirty-five*. 5th. Commenced again at seven; produced sleep in *two* minutes; fit lasted *twenty-six*.

During the paroxysm this evening, I tried the effect of distance, and found that one pass of the hand (while standing at the other side of the room) had the same effect as when close to the bedside—*though the patient's eyes were closed in the mesmeric sleep*. Each time he arose from the bed, *one* pass of the hand (though *at six yards distance)* caused him immediately to fall back.

6th. Commenced mesmerising at half-past six; produced sleep in *one minute and a half*; fit lasted *twenty-three*. Phenomena the same as before. 7th. Produced sleep in *two* minutes; fit lasted *twenty-two*. 8th. Precisely as the night before. 9th. Produced sleep in *one minute and a half*; fit lasted *fifteen*. 10th. Produced sleep in *one* minute; fit *twenty-three*. The paroxysm was lengthened by over excitement during the day. 11th. Mesmerised at four; produced sleep in *one* minute; fit *fifteen*. 12th. Commenced at four; sleep in *one* minute; fit *ten*. 13th. Mesmerised at half-past three; sleep in *one* minute; fit *five*. 14th. Mesmerised at one o'clock; produced sleep in *three-quarters of a minute*; the fit lasted *four* minutes. I now considered the cure complete, and therefore omitted the mesmerism. He has since then enjoyed good health."

Towards the end of September 1839, another return occurred. He was mesmerised. On the first three nights the attack went off in the usual way; but, on the fourth, instead of falling asleep after each paroxysm, *he could be instantly fixed* as Mr. Chandler, and hundreds of others, had seen the Okeys, in whatever position he happened to be at the time, if a finger was merely pointed at him, and *this even in the dark*. He lay in a French bed; and if, in such darkness that Mr. Chandler could barely distinguish his person, his eyes being closed, Mr. Chandler *merely raised one finger above the top*, or moved it beyond the side of the *board at the foot, of the bed, he was instantly fixed*, though perhaps tossing his arms about violently at the moment this was done.

A few transverse passes, *even with one finger*, made behind him, at a distance, his eyes being closed, nay, over his head *when his head was hanging down over the edge of the bed and his eyes were on the floor*, never failed to arouse him instantly to his natural state.

"Some of the attitudes were very fine; quite studies,—usually fighting ones." Who, possessed of common sense, that saw the Okeys, will not honestly declare that nothing was more wonderful than the fixing of the Okeys? They, in their ecstatic delirium, could be instantly fixed by a *single* pass of the hand, or a single finger, at a distance, even behind them; while dancing, jumping, grimacing, stooping, whatever they were doing, they were in a moment petrified in their position, as the inhabitants of a city were said to be instantly changed to marble in the Arabian tale. The younger often danced "Jim Crow;" and to see her or her sister fixed in any attitude, their faces suddenly fixed also, while in the midst of a sentence, or of a word, their eyes to close and them to stand insensible to all around them, and at last either drop down from the torpor increasing, or suddenly come to consciousness from the effect having been slighter and going off; to witness their surprise on coming to, and their anger on having been arrested in what they were about, and to see them again suddenly made insensible and rigid while venting their displeasure,—was one of the things which no one can forget who witnessed them.

These phenomena were shewn by me again and again, with very many others of the most exquisite kind,—all which he suppressed,—to Mr. Wakley, in that evil moment in which I—goodnatured and confiding fool—fancied he was, if not a lover of truth, at least too sagacious not to see that such facts were unquestionably real, and that to attempt to bully and write them down, however it might succeed for a moment, would be the height of madness, and that they must eventually be admitted by all men, in spite of the selfish and coarse opposition of the whole profession. It was plain that a medical case which had occurred once would occur again; that, as mesmerism produced such wonderful effects upon them, it would also upon others; and that as doctors and surgeons—the consulting and medical men in general, the authoritative great and the imitating little—had never made any mesmeric trials, they could not expect to have met with such cases, and not only were not justified in supposing such cases impossible, but had every reason to suppose, from the cases of the Okeys, that they had only to take the trouble to examine for themselves, however beneath their dignity and the importance of their daily routine.

As to fixing and awakening this patient behind him and in the dark, Mr. Chandler wrote, "I feel certain I am not deceived with regard to any of the above facts. I have tried various ways of proving their accuracy, and always with precisely the same results."

To the last, if the attack had once commenced, mesmerism, as on the night when I first mesmerised him, had not the slightest effect; but, says Mr. Chandler, in the letters he obligingly sent me, "let him be ever so much excited" (and he was a most excitable person), provided he is still in his natural state, "he is affected in *from one to two minutes*, even sometimes in *half a minute*. I generally enter into conversation with him on beginning to manipulate, and he usually falls asleep *in the middle of a sentence*, sometimes *with a word on his lips, half uttered*, and this while talking quite rationally."

In many cases, a relation is established between the mesmeriser and the patient, so that no other person can awake him, or another person interfering produces great disturbance to the system. This happened here on one occasion. "I was called away after having mesmerised him for some time, and not thinking it quite right to awake him, I requested his mother to do so in about ten minutes after I left. In a short time, I was sent for again in great haste, and found him on my arrival in a most horrible state; he had tetanus of the whole body—not a limb could be moved. He remained in this state about half an hour. I was alarmed and puzzled, but thought the best plan would be to mesmerise him again, and then awake him myself. Accordingly I commenced manipulating, and to my surprise *in about two minutes*, the body became relaxed, and he sunk into a quiet and mesmeric sleep, out of which, after a few minutes, I aroused him in the ordinary way; and he woke as usual quite well: but he remarked that we had been playing tricks with him, and begged they might not be repeated lest he should be killed." Such disturbance of the system had the interference of another still left.

This relation between the mesmeriser and the patient is one of the most remarkable occurrences of mesmerism. It frequently does not exist. It did not occur in the Okeys. Any one might touch them; any one woke them, whoever had sent them to sleep. But in some instances, the contact of any other person than the mesmeriser, nay, the proximity of any person, produces the greatest distress, and sometimes the most violent disturbance.

They generally shudder and complain of cold. Hundreds of persons have seen my patient Rosina. Her case so beautiful in many points, so exquisitely beautiful while she sings in her sleep or converses facetiously, is overpoweringly confirmatory of the truth of Gall's location of certain organs of the brain, by the excitement on only one side or the other of the brain, by merely pointing the finger to them, behind her

back, her eyes being closed or bandaged and the operator and all others looking away, so that it is not known to him or others where he is pointing till the cerebral effects come, or a person pointing where he pleases, without knowing why or to what he is pointing, and every one looking the other way till the effects come. She also becomes miserable if her mesmeriser leaves her, and generally if others stand very near her, and especially if they touch her; though her eyes be shut, she immediately says that something cold, a wet towel, for example, is put in her hand, if another than the mesmeriser touches her. If her shut eyes are blindfolded, and the mesmeriser and a score of others touch her hand with the point of their finger, she distinguishes his finger and grasps it, but repels the finger of another. Not being aware of this relation, I at first sometimes left her asleep, and the effect was always violent fits. I mesmerised a young gentleman, about her age—about seventeen years old, who, though his eyes were shut and his sleep was sound, instantly distinguished the point of another person's finger, on the back of his neck, from my own, though every precaution was taken so as to render it absolutely impossible for him to learn,—impossible for him by ordinary means of sense to know, who was touching him. He allowed others to be near him, but entreated me not to leave him, and remained close at my side, following and pulling me back if I attempted to go away. He was not agitated by the contact of others, but annoyed and distressed; and said, how cold that is. I have another young patient, who will not allow any other, not those whom she most affectionately loves, to be within two yards of her in the mesmeric state. The most noiseless approach of others towards her makes her shudder from head to foot, and she cries out "cold, cold, cruel, cruel." Even if two persons are at the distance at which she will bear one without noticing it, she begins to shiver. Though she will bear one or more at a certain distance at first, it often happens that their disagreeable influence is gradually felt; so that after a time, she says "I feel cold:" and then complains more and more, till it is absolutely necessary for the parties to retire further.

I have another case, in which the patient is very rigid, and the eyes and mouth firmly closed. Wherever I am she bends very slowly (this is all she can do, for she cannot move a foot) in that direction; and she slowly recedes as invariably from the person, nay, from the hand, of any one else. What her sensations are I have no means of knowing, from the locked state of her jaw, her complete deafness and rigidity in the mesmeric state, and her total oblivion afterwards of all that has passed.

I have known it impossible for any one but the mesmeriser to awake the patient; and I have known it impossible for any one but the habitual mesmeriser to mesmerise him.

Mr. Chandler adopted the proper course. He went himself to his patient, mesmerised him afresh, and then awoke him. It will be remembered that the father once awoke him without difficulty or inconvenience; but then Mr. Chandler was present, and that no doubt preserved his tranquillity. One of my patients, before the period of spontaneous waking has nearly arrived, cannot allow me to leave her without distress, and goes into fits if I do so for any time, and on my return to her is not calmed for a long while; but is calmed the sooner by my touching her kindly, or making passes so as to shew she is again the object of my attention. Mr. Chandler, by mesmerising him, calmed him I have no doubt much sooner than if he had merely remained with him; though taking his hand might possibly have had the same result, because he never, on other occasions when his absence had not caused disturbance, found mesmerism of any avail in the fit.

So complete was his recovery that, though after he was well, while returning to his situation, he slipped on a cabbage leaf on London Bridge, and experienced a severe concussion of the brain, he had not the slightest inclination to a fit, and came completely round again.

In July 1841, he had a severe attack of acute rheumatism for three weeks, but with no return of his fits.

In a postcript to a letter written to me by Mr. Chandler in 1839, he says, "Could not some periodical be induced to take the matter up? It is a great shame that such a bigotted fool as the Editor of the *Lancet* should be allowed to write down what must eventually be established as undoubted truth." My answer was, No. The English medical journals are conducted on the principle of presenting to the public not mere truth and justice, but what is most likely to make them sell best, and what it is hoped will benefit the editors in practice and gain, as well as those whom the editors and their connection like, and to disparage those whom they, for selfish reasons, dislike. When truth and justice do not interfere with their ends, they have no objection to do their duty, though the poor half-informed persons, generally hired by some editors to write, often make sad work of it.

After a time, such cases will be admitted by the editors as a matter of course. But what they have all written we

can always hold forth in their faces to their disgrace. Too much credit cannot be given to Mr. Chandler for not being blind to obvious facts, like the mass of his profession, and for not shrinking back from his declarations and convictions and eating his words, at the thunderings of poor Mr. Wakley, as a very large number have done, to their lasting disgrace.

I mentioned that, in 1837, Mr. Chandler, on receiving instructions from me in mesmerising, made an essay upon Mrs. Chandler before he began with the patient; and that, though she had never seen anything of mesmerism and had laughed at it, she was soon asleep,—in fifteen minutes, and could not be awakened by ordinary means. He informs me that he has since often tried to mesmerise her, but always in vain; and at one period he tried for many successive days, and sometimes for an hour and a half at a time. This lady was in good health, and yet there was extreme mesmeric susceptibility at one time, and none at another. I have met with extreme susceptibility at first when there was disease, and none afterwards when the disease was cured.

Again; during disease, in epilepsy for instance, when no improvement had taken place, I have seen extreme susceptibility decline, and that rapidly, even suddenly, into complete insusceptibility for many weeks; and return again with no relation to the health, or not return at all,—at least notwithstanding some perseverance. On the other hand, I have seen extreme susceptibility continue for five and six years (my experience reaches no further) after a cure had been fully established and while the health was good. Weak persons, and sick and feeble-minded persons, are not in the least more susceptible than the healthy and strong and resolute. I have tried for weeks without sensible effect upon some persons who were very feeble and thin and trembled from head to foot at any sudden noise, and were a prey to nervous miseries. I have known epileptic persons unaffected by daily trials for many months. Those who are subject to sleep-waking and the more singular forms of hysteria are almost all susceptible. Old people are often susceptible, and males probably as much as females.

II. The following case is an instance of the cure of insanity with very little sensible effect.

Charlotte Cook, aged 18, was admitted into University College Hospital, April 6, 1838.

She was a servant of all work, ruddy and of a full habit. Till the present period she had enjoyed good health. One of her sisters had twice had "brain fever," and *her father had been deranged.*

About three weeks previously her mistress observed a strangeness in her manner. She followed her mistress continually about the house, stooping and pulling at her mistress's clothes. In a week she became violently delirious, and required two or three persons to hold her down. This state soon subsided into a low, muttering, moody one, which continued at her admission into the hospital. No further information could be collected from her friends or medical attendant. We found her complain of pain in the head; her expression of countenance was heavy; her understanding dull. She would lie for hours together in bed in the daytime, occasionally muttering, now and then crying, and not spontaneously exchanging a word with any one. When questioned, she always said she had been frightened by certain persons, and was still afraid of them; that they made various figures which they placed upon the stairs and on the table to terrify her. She then grew incoherent, saying she did not like to see her married sister wasting things; though what things, she could never tell. She appeared to dislike this sister very much. She was quite indifferent, almost unconscious of what was going on around her. As her habit was full and her head ached, I ordered her to be bled to a pint, and to take five grains of calomel immediately, and a cathartic draught very early in the morning.

April 7th. She was no better and had scarcely slept during the night. Finding her unrelieved by the bleeding, and knowing the inefficacy of medical treatment in these cases beyond the removal of blood and other lowering measures if there happens to be fulness, supporting measures if there happens to be weakness, soothing drugs if they are borne, attention to the bowels and diet, preservation from irritating and dangerous circumstances, and the administration of agreeable ones, and that the cure is generally but a natural subsidence of the affection, favoured, or not made worse, by, or in spite of, medical treatment,—I determined at once to trust the case entirely to mesmerism, and prescribed its administration daily for half an hour by the clinical clerk, in vertical passes before the face.

She was mesmerised to-day for half an hour.

8th. Mesmerised for half an hour.

9th. It has been very difficult to keep her in bed. Indeed she has continually got out, and walked slowly about, talking incoherently. *After being mesmerised for a quarter of an hour, she fell asleep for several minutes;* but the continuance of the process for another quarter of an hour had no further visible effect.

It is not unusual for manifest sleep to be effected and then cease *during a mesmerisation:* so that it does not recur at that time though the process is continued, and, even if sleep has been produced and continue, the continuation of the process may not seem to deepen or prolong the sleep, the patient may wake just as soon as if the process is desisted from as soon as sleep takes place,—just as some persons in whom effects have been produced are not susceptible for a period of weeks, though mesmerised daily. In other instances, and these are the most common, the sleep, if it has ceased, is renewed by continuing the process; and, if the sleep has not ceased, it is deepened and lengthened by continuing the process. It is right, however, to persevere systematically with the process for the time allotted—half an hour at least, or an hour, or still longer—to each mesmerisation, till the susceptibility is such that great effects result from little mesmerisation; because it is certain that the process affects the system even when visible results are not discernible. Patients recover, and improve in various points of their health, when very little, perhaps no, visible effect results during the process; and in their sleep-waking, when I could rely upon their revelations respecting their own condition, they have assured me that, before I had produced sensible results during the process, I had benefitted them, had calmed their nervous system, and prepared the way for the sensible and great effects which had followed.

The expressions—insusceptibility and no effect, must be regarded as relative only. It does not follow because a person is not affected during a process of the length which usually affects him and often affects others, or by even more repetitions of the process than have been necessary to affect either him or others, that a longer continuance or more numerous repetitions would not have brought about the result. Possibly no person would be found insusceptible of mesmerism for an hour or two daily month after month.

10th. *Very much improved. Answers questions more readily and rationally. Several of the delusive notions hitherto entertained by her have departed.*

This remarkable improvement was after only *three* mesmerisations, and took place immediately after decided sensible effects had resulted the day before. As I have seen many patients recover from various diseases decidedly through the agency of mesmerism when no sensible effect was produced, the absence of this should not discourage us from long perseverance: and I have produced the most powerful and wonderful results at last by a look, or by a few passes with

one finger, in a patient whom I had mesmerised daily for four months without any certain sensible effect whatever. Still, when a sensible effect is produced, it is encouraging, because we have a proof of the impressionability of the patient, and therefore a strong ground for hope that the disease may be chased away by the new impression. I believe it an exceedingly rare thing for a cure not to be effected with indefatigable perseverance when sensible effects are produced.

On being mesmerised to-day she was asleep in *ten* minutes, and did not awake for *four or five minutes*. She bore pinching without any sign of sensation; but awoke on the eyelids being forced open.

Some persons awake instantly upon raising one or both upper eyelids; and, if not, by blowing upon the exposed eyeball, when blowing in the face has failed to awaken them.

11th. *Drowsiness only* produced. Said she perceived spectral figures.

This fluctuation of intensity of sensible effect is as common as fluctuation of progress towards cure.

12th. After the process had been continued *ten* minutes, she was *so drowsy as to fall back in her bed, but did not go quite asleep*. Though mesmerisation was continued, the *sensible effect decreased*. At my visit in the afternoon I mesmerised her myself. She did not go to sleep; but her eyes became fixedly open, and her head distinctly followed the motions of my hand upwards and downwards.

13th. *No sensible* effects were produced. *Her intellect has steadily improved, and many of her answers are coherent and rational.*

14th and 15th. *Not mesmerised*, on account of the clerk being ill. The power of mesmerism was shewn in *the aggravation of her symptoms,—the return of her rambling, after this omission of mesmerism for two days.*

17th and 18th. Mesmerised, but with no sensible effect.

The omission of the process often impairs the susceptibility. Sometimes the susceptibility or the tendency to it or to an increase of it, is such that the omission for a day or more makes no difference; no ground is lost, though time may be lost. But frequently till this is established every omission throws the susceptibility as well as the cure back: and, where no sensible effect has been produced, must still retard the cure, or perhaps defer the susceptibility.

As this was the consequence of the omission during two days, so a return to mesmerism rapidly improved her again, for in four days—

21st. She was *much less delirious, and at one time appeared*

perfectly sane: *she was able to dress herself, attend to her own wants, and* ASSIST THE NURSE IN VARIOUS DUTIES, whereas she was perfectly helpless at her admission into the hospital.

22nd, 23rd, 24th. Regularly improving. No sensible effect from the process except that yesterday (23rd) the eyelids became completely closed and she could not open them, though perfectly awake; and they required to be opened for her.

This solitary local sensible effect is not very uncommon. It very often happens that the eyelids remain closed for some time after the mesmeric coma is over; and occasionally they will not open in reasonable time until after being forced open, (and this may fail,) without much breathing upon them, or transverse passes with the ends of the fingers or thumbs, or the steady application of these upon them, or pointing at them with these, or some pointed body, perhaps metallic. I know some patients on whom, as far as mesmerism has been tried, this closure of the eyes is the only sensible effect.

May 5th. She has been mesmerised daily, though with no sensible effect, and has improved daily, occupying herself part of her time with needle-work. She is, however, rather torpid; not speaking unless spoken to, and then only in a whisper. To-day she has frequently cried hysterically.

15th. Daily mesmerised and daily improved. Less hysterical. No sensible effect from the mesmerism, and she says it does not make her sleepy.

16th. Spoke in a loud voice to day, after some coaxing. Fear was evidently a strong feature in her insanity.

17th. Will speak only in a whisper.

18th. Speaks in her natural voice.

29th. She has been mesmerised daily, but still with no sensible effect. The improvement, however, regularly advanced, till she was perfectly well, and she returned home to-day.

Those who are at once vulgar-minded, conceited, and knowing-looking on the one hand, and superficial, ignorant, and meanly spiteful on the other, will not dare to make light of this case. The sensible effects cannot be questioned. The woman was mad, and too lost and stupid to know what mesmerism meant, what its effects were, or to feign them. When she grew more and more intelligent, and became capable of all this had she been inclined, no sensible effects were obtained. The sensible effects that did occur were not calculated to excite wonder and admiration. The sleep was but once profound; obedience to the movements of the mesmeriser's hand was mentioned but once. The fixed closure of the eyelids solitarily was

a phenomenon she could not have known to be an occasional occurrence in mesmerism, and it never recurred. The cure was no more sham than the disease. But I beg pardon for troubling the rational reader with these remarks; and what I write here and elsewhere on mesmerism I beg the vulgar-minded, conceited, knowing-looking, superficial, ignorant, and meanly spiteful, not to read; it is not for them; they had better remain as they are; their conversion is totally unimportant; their support would do harm. I would not raise a finger to convert them. I advise every mesmeriser to do as, in spite of my nature but compelled by disgusting experience, I now invariably do,—make short work with such persons—to ask them what difference it can make to the world whether they are convinced or not—of what importance it possibly can be?—to tell them he would not take the trouble to walk once across the room to convince them, and absolutely to refuse to shew them anything. The more pains you take to explain every thing to such persons the more unreasonable, impenetrable, obstinate, rude, and perhaps impudent they grow. They come round best if treated with indifference and neglect.

No cure was ever effected in an hospital more satisfactorily. There was no expense beyond the patient's food, except for one pill and one draught before mesmerism was begun. And yet my colleagues, aye, that colleague who was prescribing the whole materia medica of all pharmacopœias, British and Continental,—in almost daily change,—almost daily "quid pro quo substituendo," as Lord Bacon says in his censure of the practice of physiognomy, would not see it—would not hear of it: and they intrigued with the Council of the College, till this body of men, known, with one or two exceptions, neither in science nor literature, issued an edict that no cures should be effected by mesmerism, though the wards have contained cases, as the wards of all other hospitals contain cases innumerable, of diseases physicked and tormented to no purpose, or comparatively little purpose, which might generally be effectually, and often quickly, cured by mesmerism,—mesmerism never, no not in a single instance, employed; nay, as little thought of as steam carriages, electro-telegraphs, the penny post, or Handel or Beethoven's music, among the Caffres or Calmucks. And they glory in it.

The treatment of the chronically insane is little more than hygeienic and moral. Of the importance of preserving the general health of the system, and the absolute necessity of surrounding such patients with all circumstances calculated to induce and maintain a natural and happy exercise of the

cerebral functions, no one can doubt. The benefit that results is incalculable. Even this, however, has been very badly —very imperfectly—put in practice in most lunatic asylums; and the greater part of those insanity doctors who thoroughly enrich themselves by these diseases are little more than boarding-house keepers, the inmates being mad instead of sane, and do little more for their patients than a boarding-house keeper does, and whenever I have met with them have seemed to know no more of that wonder of wonders—the brain, in its healthy or diseased functions, than the most ordinarily-informed of medical men:—being not only ignorant of phrenology, but of what it really means. Were it not so, what careful and valuable intelligence should we not have had long ago from the physicians of great asylums! What collections of skulls, what casts, what drawings, what details, what general views, what results of various modes of treatment, what noble improvements! But what have we? Nothing. But those doctors amass, as the country people say, cruelly. Even some insanity doctors who have the credit of being phrenologists and doing much for insanity, know nothing of it, and deserve not half the credit which they have.

Seeing that other medical treatment, bleeding, blisters, drugs, are of so little avail in the majority of cases, and that we possess so powerful an instrument in mesmerism, shewn not only by its general influence as in the case just related, but in acting upon the individual organs of the brain, according to discoveries made in America and England, and as I have seen proved beyond all dispute in four cases of my own, —it is the duty now of all who treat the insane and fatuitous to give these unfortunate beings the chance of benefit from mesmerism. On many I know it can do no good: but many I am persuaded it would calm and improve; and many it would cure.

The following were cases of intense melancholy, all rapidly cured.

III. The first was under the care of Dr. Wilson, in the Middlesex Hospital, in June, 1838; but I witnessed the case.

William Rumsay, aged 31, laboured under extreme depression of spirits, which rendered him unable to sleep; he walked the room all night in distraction; could do no work, nor apply himself in the slightest way to anything. His despondency led him frequently to contemplate suicide. He occasionally had headache and giddiness, and at length he hesitated in his speech. During the three last years he had a pain in his right side extending to his loins, for which he had

as a matter of course been said to have a liver complaint. He had been no less than twenty months altogether, at various times during that period, on the sick-list of his benefit club.

Dr. Wilson resolved to treat him with mesmerism,—and very striking sensible effects were produced. The man always remained wide awake, not being even sleepy; but such phenomena took place as we continually observe in the mesmeric sleep-waking.

After longitudinal passes had been made before him three or four minutes, he began to tremble all over and to have twitches: his arms and legs, and even his fingers, extended, and became more or less rigid, as if, to use his own words, this was "caused by some one successively, but lightly touching the ends of his fingers, and gently but tremblingly drawing them apart." All resistance to these changes he found fruitless. His arms extended backwards as far as the chair would permit them. The force of extension he felt to increase and decrease as the operator's hands approached or receded from him. By movements of the operator's hand, as if to draw him,—by tractive passes, without contact,—he was drawn immediately to one side or the other, forwards or backwards, as he sat with his arms and legs rigid and extended in the air; or his arms and hands could be drawn firmly together or separated, or made to clasp his knees, notwithstanding he would, for experiment, make every effort to resist the influence. Dr. Wilson could produce these effects at the distance of fourteen feet. He turned in spite of himself towards the mesmeriser, wherever the latter might place himself, so as to be turned on his hip in his chair and be brought sometimes nearly off the chair, notwithstanding great struggling to retain his proper position.

If Dr. Wilson went into the next room, so that merely the points of his fingers could be seen, the effects still ensued.

When a 70lbs. weight was attached to one arm, he could raise it if assisted by tractive passes made at a distance above the arm, though in his natural state he could not raise more than 56lbs. while sitting. When in his natural state he could not raise with his leg a weight of 28lbs., through the ring of which his foot was passed; but under the influence of mesmerism his leg rose with the weight by the tractive passes of the mesmeriser. Elizabeth Okey often, in the presence of hundreds, was made to raise between 70 and 80lbs., in spite of herself, in the mesmeric state, by similar traction of her extended arm, from the back of which the weight was suspended. These effects were greater the nearer the operator's hands were to him in performing the traction. So great was

the force of traction, that he could be actually drawn off his chair on to the floor while his arms and legs were rigid and extended, if no one held him firmly in it. His susceptibility so increased, that at last Dr. Wilson affected him at the distance of 112 feet. The whole of this account is an abstract from the man's own notes of his case; but I will give his own words on this point. "After this I was placed at a distance of 112 feet from Dr. Wilson, and in less than five minutes I was so much affected as to cause me to extend my arms; and my legs would likewise have extended, had I not been in a standing position, supported at the back by a wall. During the time Dr. Wilson was acting upon me at this great distance, a friend of his that was present, stepped between us at a distance of about six feet from me. His doing so appeared to deter the power of magnetism for a few seconds: but when standing there for a few seconds, it appeared to return with its full strength, so much so that I was compelled to request the doctor to cease. N.B. When I was asked to go to the distance of 112 feet from the operator, I laughed at the idea, thinking it impossible to be affected at this great distance."

The man would sometimes endeavour to think of anything else rather than the operation when Dr. Wilson began; but the effects came just as certainly. He said he always felt during the mesmerisation as if attached to Dr. Wilson by something flexible. I one day, when he was under the influence by Dr. Wilson, made tractive passes, but could not affect him. Dr. Wilson then placed the points of his fingers near the back of the man's hands, when the latter felt as if a stream of warm water came upon them from each of Dr. Wilson's fingers and flowed to the ends of his own fingers: and Dr. Wilson's power seemed greater than it had ever been before.

His lips could be moved and his mouth be drawn open by tractive passes before them with the fingers,—an experiment I often made with Elizabeth Okey, and do now with my patient, Rosina, even when her eyes were firmly closed in sleep.

After being mesmerised, he was always weak, tremulous, and gapish for a short time, though not at all sleepy; but this wore off completely in about two hours, and he slept soundly at night. The very *first night*, after having been mesmerised in the day, *he slept much better*; and the pain in his right side and back, which no doubt was a neuralgic pain, like those of the right or left side in so many young females, and called, as it generally is in them, a proof of liver dis-

eases, was lessened. After the *second* time he was mesmerised, he *slept soundly all night*, and his *pain was much better.*

After having been mesmerised *thirteen* times, he was *perfectly well.* It was begun on the 15th of June, and he was discharged cured on the 2nd of August, and went to his occupation: and up to the time Dr. Wilson saw him again,—a period of eight months, he remained quite well, never having lost a day's work, though during the three years before his admission he had lost twenty months from his illness. The late Lord Monson, who witnessed the case, was so interested with the man that he took him into his service as a joiner at Gatton Park. I saw him a few days ago, and found that, from having lost his situation by the death of Lord Monson, he had fallen into melancholy again; but Dr. Wilson mesmerised him in my presence, and at once produced all the original effects, though he had not been mesmerised for five years. He may be cured in a week.

This case was very interesting in regard to the phenomena as well as to the cure. The effects of rigidity, and involuntary attraction and traction, which are so common in the comatose and sleep-waking state, here occurred without any kind or degree of sleep. I have seen persons who had been mesmerised with the effect of sensible results, susceptible, in even their natural state, of rigidity with extension and flexion, by passes; and the same phenomena occur in the sleep-waking state, even though the patient may freely converse as if awake, his eyes perhaps being shut. They have all described the state of the stiffened parts, extended or bent, as altogether involuntary. One would say, "don't,—you are drawing strength into my arm;" and some of those thus affected in their natural state have felt severe pain from it. The hands of the Okeys could be cramped, though painfully, in their natural state, by mesmerised metals; and in their mesmeric state without pain. I know a lady who, in her sleep-waking state, is as if awake, only that her eyes are closed, and she cannot speak, and in her natural state she remembers all that has passed, and she will remain near, and will incline to, the mesmeriser, and may be drawn in all directions by tractive passes. Like this man, and like those sleep-wakers who, though as if awake, forget all afterwards, she says she must move this way or that; and must bend towards or approach her mesmeriser. Some must have his contact, be it only with the point of his foot or finger. Some have a violent desire to imitate.

This man, however, had no new faculty. Some, with their eyes perfectly closed and bandaged, know the situation of

their mesmeriser, and know all the movements of his hands or those of others who try to draw them. Others have only developed an inevitable impulse to obey, to approach, and to imitate, but must use their external senses to know what their mesmeriser is doing.

This man obeyed and approached according to the information of his external senses only. For he always looked intently and involuntarily at Dr. Wilson the whole time; and, when Dr. Wilson once bandaged his eyes, he would slowly move in any direction in which he was told that Dr. Wilson was moving him, though Dr. Wilson was perfectly still. Such a fact I have witnessed in several other cases. Those who have the propensity to imitate, to be near, or to obey the commanding movements of the mesmeriser, may or may not have unusual means of knowing where the mesmeriser is and what he is doing. If they have not, they without any deception look at him, though perhaps from being in a sleep-waking state their eyes may not be fully open. I know one most truthful little child, who thus looks when under the propensity to imitate, and, if you try to prevent her, makes every effort to look; and says, "really, sir, I must see what you are doing, for I must do it." One of the Okeys would accurately imitate, when in deep sleep-waking, any grimace made behind her back; and movements made on the other side of a closed door.

On one occasion, indeed, I observe, in a note made by a gentlemen of a visit he paid Dr. Wilson's patient, that the man appeared to exhibit this new faculty. It is as follows:—"Dr. Wilson then went behind him, and sat with his mouth open. The patient then opened his mouth and yawned several times. He could not see the operator, or have any idea of what he was doing." How many exquisite experiments of this kind did we not make with Elizabeth Okey! Professor Owen, of the College of Surgeons, once made certain grimaces behind her with one side of his nose which he only of the party could make, and no one knew what he was going to do; but she, though asleep in her chair, imitated it perfectly. He acknowledged the reality of the wonder. But when he found that Mr. Lawrence and others ignorant of the subject, but fully competent to judge, laughed at her as a "humbug" and me as a soft fool, he forthwith sneered with the rest at mesmerism and me.

IV. In the spring of 1839, a middle aged man, named Ward, residing at Hull, was in a state of such melancholia that he never slept without opium,—was, to use his own words, "in

a dreadfully nervous state," utterly unable to do any business, going about distracted, praying for death, and actually once attempted suicide. Dr. Alderson of Hull, he said, had ordered him to take about a grain of opium at bed time; but, as this soon failed to have any effect, he increased the dose in about six months to a large pill of several grains, notwithstanding which *he spent most of the night walking about the room distracted.* He took the same quantity of opium also in the daytime, whenever he could get it in spite of his wife who hid it from him as well as she could. He also fell to drinking in order to drown his misery, and thus aggravated his disease. He then came to London, and consulted Mr. W. Hering, of Foley Place, who, knowing the truth of mesmerism, gave me an opportunity of testing its powers in the case. *Without giving him any medicine,* I had the happiness of seeing the poor man *perfectly well in three weeks,* after having been mesmerised daily for that time, though without any sensible effect. *He continued well between two and three years;* till some property was left him, when he fancied that the way to make a good use of it was to drink more freely than before, and he was not so well; but he at length conquered the habit and is now in good health. In a letter dated, 14th of this month, to Mr. Hering, the poor man says, "I am persuaded that there is something in mesmerism which is secret, and which our senses are unable to comprehend, and that that hidden influence is what has cured my terrible disorder."

V. The last case I have witnessed occurred in a very robust healthly-looking mother, past thirty years of age,—Mrs. S. She had suffered two or three attacks of nervousness, but in the summer of 1841 fell into a state of absolute distraction. She fancied all sorts of misfortunes, and, like so many melancholy patients, now that mesmerism is a subject of general conversation; adopted the delusion of having suffered from mesmerism. She imagined that a discharged maid servant had mesmerised her; and that a child which she had lost was not dead, but had been mesmerised away from her. She told me I knew all this well. She would cry bitterly, wring her hands, and grow frantic; accuse all her friends of injuring her; fall into the most furious rage; and talk incessantly of her imagined afflictions. She wished to destroy herself; begged others to kill her, and yet was distractedly anguished with the conviction that she should die and never recover. All attempts at kind persuasion were lost upon her. She complained of a scalding pain inside her head, and down her

arms; and in the paroxysms of despair and rage, for she was worse at times every day and night, her face was flushed. She hardly ever slept. Her bowels required medicine every day; but her tongue was clean and moist; and her pulse was about 90 and not at all full. She had lived sparingly, but I allowed her to eat flesh; and she frequently ate well, though sometimes she refused both food and the aperient, being resolved never to swallow any thing again. The only medicine calculated to tranquillize her distracted feelings was opium; and, finding from her medical attendant that he had given her half a grain of muriate of morphia with no effect, I ordered her one grain immediately, and another at bed time if she did not sleep. This was May 18th, 1841. She became calmer, and even cheerful, but did not sleep. However, she was soon as bad as ever; and it was necessary to increase the dose, and the frequency of the dose, of morphia. As it, like other forms of opium, produced vomiting in her, the meconate of morphia was substituted, and Mr. Squire's solution was given, but we had to augment the dose to four and a half drachms once or even twice a day before sleep was procured, and presently to increase this to five and a half drachms. It too produced sickness, like the muriate, and the acetate which also had been tried. I have never seen any superiority in it; indeed it appears a less effective preparation. Finding no superiority in it, and indeed that it seemed to lose its power sooner than the muriate or acetate, both which lose their power much sooner than opium, the muriate was persevered with till I was obliged to give her ten and a half grains every six hours for a day or two, at the end of which time she slept several hours, and awoke comfortable and not drowsy; and soon slept again for several hours, and was much calmer and happy for several days. She then took but two or three grains three or four times a day, but was soon as ill as ever. Mr. Wood then mesmerised her for me, it being arranged that no opiates should be given. He began September 11th, and the following are his notes:—

"*Was mesmerised* for the first time *in fifteen minutes, fell asleep*; continued mesmerising her for half an hour, and then left her asleep.

12th. Slept *ten* hours and is evidently better, but will not acknowledge it. Is constantly, while awake, moaning and exclaiming, 'It's of no use, it's of no use. I am sure nothing will do me any good.' Mesmerised her, and procured sleep in about the same time as yesterday, and left her asleep.

13th. Slept *twelve* hours from the time I left her, and then woke in what they called a choaking fit, and was very sick.

The sickness continued, and the medical attendant was sent for and he gave her a dose of morphia. She appeared to be under the influence of it when I saw her, but the sickness continued. *Did not mesmerise her*, as morphia had so unfortunately been given by the medical attendant.

14th. *Had no sleep last night.* Mesmerised her as usual. After *twenty minutes* she fell asleep, and I left her asleep.

15th. Only slept for two hours. Sickness continues. Sent her to sleep as usual.

16th. Sleep did not continue after I left her. Sickness better.

17th. Rather better. More quiet, though she had very little sleep last night.

Here the mischief of giving morphia was evident. It prevented the full effects of mesmerism for days.

20th. Improving; but does not sleep much except while being mesmerised, when the sleep is sometimes *very profound*, and she snores, but it does not continue after I leave her.

25th. Will not acknowledge that she is any better, but certainly *is very much better*. Appetite greatly improved, and strength increased. Is able to walk across the room. *The improvement is obvious to every body but herself.*

29th. Getting stronger every day. Always sleeps when mesmerised, and but very little at any other time. Takes no aperient medicine.

Oct. 5th. Getting stronger daily. Sleeps better but still not soundly.

10th. *The improvement continues daily.*

21st. Is now able to sit up, and is steadily improving.

Nov. 10th. *Able to come down stairs.* Sleeps better, still has a good deal of headache at times.

25th. Has been out and seems all the better for it.

Dec. 3rd. There is still occasionally some headache, but in other respects *is pretty well* though rather weak.

26th. Spent the day yesterday from home, and is none the worse.

30th. Continues very well.

The lady remains well to this hour—nearly two years having elapsed.

How delightful thus to administer to a mind diseased. In these cases, and others of the same kind, but far less severe, medical men are daily consulted, and daily regret the inefficiency of their means. The patients take loads of physic, are filled with placebos, and perhaps severely injured with that most useful, but too often misapplied, mineral—mercury.

In many diseases of excitement, mesmerism promises to be useful. When there is inflammation or congestion, the well-established remedies of these conditions must be employed. But we have innumerable cases of irritation without inflammation or congestion, or disproportionate to these, or in fact the source of them; and in such cases mesmerism is invaluable. In the delirium and sleeplessness of low fever, for example, and in the convulsions of children, it will often effect what nothing else does; and that speedily, and without consequent inconvenience. Even in that awful and at present incurable disease—hydrophobia, it has relieved indescribably.

Mr. Wood, hearing in 1837 that a case of *hydrophobia* existed in Paddington, went and offered his services, which the friends, and the medical men to their credit, accepted. The disease was too far advanced for mesmerism to have any chance of curing it, for the boy was within twelve hours of his death: but the effects were satisfactory. The following are Mr. Wood's notes:

"A boy about 13 years of age, some time after having been bitten by a dog, was attacked with symptoms of hydrophobia. Two or three medical men saw the patient and prescribed for him, but the disease rapidly increased. This occurred at the time that Baron Dupotet was in England. The case appeared to be hopeless, and it was suggested that mesmerism might possibly be of some use. The attempt was made; but the disease was already far advanced; for when it was begun the patient *could not bear the gentle waving of the hand before his face*, as even this produced a current of air which increased the dreadful spasms, and though the noise of pouring water from one vessel to another did not appear to distress him much, he was unable to swallow a drop, and, when asked to try, made the attempt with the greatest reluctance. He seemed to feel the slightest breath of air and *could not bear the door to be opened, though he was far enough from it to be quite out of the way of any absolute draught.* He had already taken large doses of opium; but the symptoms rapidly increased. For the first *two hours* that mesmerism was tried he remained nearly stationary. It *was still continued* and he now *began to improve, and continued improving for two or three hours, so much as to be able to bear the door being opened, and got out to have his bed made: the waving of the hand quickly in front of his face did not annoy him* AT ALL, *and he could even swallow water a tea-spoonful at a time.*

"The improvement having gone on to this point, the

symptoms remained the same, and unfortunately large doses of opium were again administered. But in about two hours more he began to relapse, and continued getting worse till about 11 A.M., when he died. *Mesmerism was commenced at* 11 P.M. *the previous evening, and continued with an occasional interval of a few minutes until* 8 *o'clock*,—three hours before his death. It was only then given up, finding that there was no longer any hope of saving the patient. But it appears very probable from the temporary, though very decided, improvement that did take place, that if there could have been a succession of mesmerisers to relieve each other as they became fatigued, the result might have been more favourable: and it is also a great question whether, as has been frequently observed in other cases, the large quantities of opium that were administered did not stupify the patient to the effects of mesmerism, and so prevent its having a fair chance of success."

Of this I have little doubt, especially when I consider the ill effect of opium in the case last described. I have known, in the same way, the good effects of mesmerism lost for a time by the administration of strong purgatives. Medicines should be employed either not at all, or with the greatest cautiousness, when mesmerism is practised: and mesmerism itself, to have perfectly fair play, should not only not be disturbed thus, but be administered steadily and perseveringly. I have known it necessary for two years in a chronic case; and in a violent active disease it may be required to be employed for some time continuously. Mr. Wood's perseverance in this, and I may add in other cases, does his benevolence and steadiness infinite credit. For, though quite disinterestedly, I have known him persevere daily, for above an hour, even sometimes for two, and for the best part of a year or even longer, if necessary.

ST. VITUS'S DANCE is a very common disease from six or seven to sixteen or seventeen years of age, and chiefly in females. I ascertained many years ago that iron is almost a specific remedy for it. The least disturbing form of iron is the sesquioxyd, and I have never once failed to cure the disease with this remedy, when the disease was general throughout the body, and had not lasted some years. Purgatives, blisters, and all debilitating and irritating measures for the most part retard the cure. Arsenic, copper, and zinc, have great power over it; but iron cures the most cases, and the most rapidly, even when there is headache and a full

habit. I have often seen the good of iron sadly interfered with by the practitioner being two busy with purgatives, and fiddle-fadling with other remedies, and not allowing the iron fair play by exhibiting it steadily and undisturbedly. A regular state of bowels is all that is required. Still, taking medicine is always disagreeable; and I resolved, when I first saw the power of mesmerism, to ascertain what it could do in this disease; and my success has been astonishing. It has been most beneficial even in a case of many years standing, such as in which I have found iron useless; and in which case itself, iron actually proved useless.

I recollect above twelve years ago smiling incredulously when a German physician, now no more, Dr. Kind, assured me in St. Thomas's Hospital that "animal magnetism was a good remedy for St. Vitus's dance." He had learnt this in his own country, but Germany has very little availed itself of its knowledge; and it has been reserved to Britain to establish the universal acknowledgment and application of Gall's mighty discoveries and of the truths for which Mesmer laboured.

I. It is five years since I first treated St. Vitus's dance with mesmerism. Henrietta Power, aged 17, servant of all work, was admitted under my care in University College Hospital, April 28th, 1838, for St Vitus's dance. About a fortnight previously, while taking in the tea things, she suddenly dropped them, and the disease at the same moment declared itself, but without any other disturbance of a single function. She was in constant motion, flexion, extension, rotation, twitching and catching; constantly pulled her clothes in different directions; dragged one leg along the ground; rolled the face and chin on the neck and shoulders; grimaced; rubbed her eyes; could not continue to sit in the same situation. The least excitement rendered all the movements more violent. Her mother had been obliged to make her a bed upon the floor, and, sit up all night to prevent her injuring herself; and she had slept but little during the fortnight. The left arm and right leg were more affected than the others. She could swallow well, but had extreme difficulty in speaking. When asked to give me her hand, it went into all sorts of movements. Though she was ruddy and of a full habit, her pulse was quiet and weak. I ordered her no medicine, but mesmerism for half an hour every day, morning or afternoon. She was mesmerised in the afternoon for half an hour with no sensible effect. It was *necessary* to confine her in bed by straps to prevent her falling out; she slept only

two hours altogether in the night, but during her sleep was quiet.

29th. More quiet than yesterday. She was mesmerised for half and hour. Slept *six* hours at night, and did *not require* to be confined in her bed.

30th. Movements rather increased, but she had a *good night.*

May 5th. *Has improved daily since the last report; walks easily the length of the ward. During the mesmerism she moves much less,* and is rather heavy.

8th. *Has steadily improved; assists the nurse, and can carry a saucepan of water from an adjoining room to the fire place in the ward.*

13th. *Still better; can extend her arms and hands firmly and hold a book well enough to read it.* Very heavy during the mesmerisation.

24th. *So much better that she does needle-work with ease.*

29th. Several persons joined hands, and one held a hand of the mesmeriser; and under his manipulations she went to sleep.

June 3rd. Only drowsiness induced since the 29th.

4th. Not rendered even drowsy.

From this time she was rendered drowsy, but nothing more; and

July 5th, was all but perfectly well, and I kept her till the 24th of July to see her cure established. She took no medicine all the time, and ate meat several times a week.

Here was another admirable cure without any expense for drugs. But it was beneath the notice of the doctors, and above all of the distinguished Dr. A. T. Thomson who had patients in the same ward: and such simple, inexpensive, and perfect cures were forbidden by the Committee of the College.

II. Mary Ann Vergo, aged 13. Ill three months with St. Vitus's dance. In the humble walk of life. Sent to me by Mr. Baker, surgeon, at Staines, August 4th, 1840. She had experienced the same disease in the spring, four times at intervals of *two* years; *and it has always lasted six or seven months.* I mesmerised her for half an hour daily myself, till the 8th of September, and gave her no medicine. She was always much quieter during the process, and for the first fortnight sleepy, but not afterwards. The improvement was very gradual; but she was well enough actually to make a straw bonnet before the middle of September, that is in about six weeks from the commencement of the treatment; and perfectly well before the end of that month.

I have just heard from Mr. Baker that she has remained well till this summer (1843), the interval of the attack now having been *three* years instead of two; and the present attack is much milder than ever it was before, and is yielding to iron and the cold shower bath. There can be no doubt that mesmerism without either would cure her more rapidly than before.

III. The following case was treated by Mr. Wood, and I give it in his words. "Elizabeth Alexander, 26 years old. When 13 years of age it was first observed that any sort of excitement produced catchings and twitchings of her hands, arms, and other parts, and any sudden fright produced the same symptoms, and caused the bowels to be very much relaxed. This state continued getting gradually worse until she was 19, when she was taken to Bath, used the waters, took cold shower baths, hot baths, &c.

Remained at Bath five months, and returned home quite well. From that time continued well for five years.

January, 1841. *About twelve months ago* the same symptoms returned and have been *gradually getting worse up to January*, 1842. She has almost constant involuntary movements and catchings in the head and face, and also in the hands and feet, particularly the former. She was mesmerised by Mr. Wood during half an hour without any visible effect.

Mesmerism was continued by Mr. Wood daily for nearly two months. The involuntary movements gradually subsided, and at the end of that time she went home *quite well.*

The only sensible effect produced by mesmerism was drowsiness, scarcely ever amounting to sleep."

IV. A friend of mine who has the largest provincial practice among physicians in England, and has had the virtue and manliness always to avow his conviction of the truth of mesmerism—Dr. Simpson of York, related to me, when in town *three years* ago, that he had cured a case of this disease at one sitting; and has just now sent me the following account of it.

"York, June 9th, 1843.

"My Dear Sir,—I regret not having had an opportunity of writing to you.

"A little girl, aged thirteen, had an attack of chorea, in the early part of the year, for three successive years. The indisposition was perfectly suspended by the carbon. ferri. in the course of six weeks, on two occasions; on the third attack

two surgeons and myself determined to try the effects of mesmerism, without the use of any medicine taken internally; she was mesmerised for forty minutes. Very little apparent effect was produced at the time, but the disease was entirely suspended, and *although the process was never repeated, she has had no relapse.*

"My dear sir, yours most faithfully,
"T. SIMPSON."

V. Master Linnell, of Mercer Row, Northampton, nine years of age, a clever and healthy boy and always in action, was reading on Friday, November 4th, 1842, near the fireplace, when he was frightened by flames suddenly descending from the chimney, the communicating chimney of the kitchen below having caught fire. He screamed and ran out of the room; but took no further notice in particular of the circumstance. However, at night, after he had been in bed two hours, he "flew screaming down stairs, as white as a sheet," saying that he smelt fire, and that the fire had broken out again. His mother warmed him, gave him some wine, and took him to bed again. In another hour, he ran down screaming again with fright. His mother then kept him up till she went to bed herself. On Saturday he was "poorly, fretting, and low."

On Sunday, at church, he disturbed his mother by his fidgettiness during the whole of the service, on which account she *punished* him, and was so displeased that she would not allow him to go again in the evening.

On Monday and Tuesday he was observed to be in great motion; and his mouth frothed, which he said he could not help, for "his tongue was grown so large." He spoke so badly that his mother thought he was *mimicking*, and *scolded* him; when he cried and said he could not speak properly. She saw that he was ill, and supposed the fright had been the cause. A druggist told her that "the fright had caused too much blood to flow to the brain, and that he might have worms, but that by giving a little medicine and plenty of nourishment he would soon get better," and sent him three powders. "I gave him," writes his mother in a statement which she drew up, "two, and, after the action on the bowels, he was immediately worse; but finding him get worse, sent him to Dr. Robertson, who said that it was the St. Vitus's dance, caused by fright, and ordered him a blister on the back of the neck and strengthening medicine.

"The next day I was obliged to send for Dr. Robertson, as the motions had increased so much that we could not hold him, and he had quite lost his speech.

"Dr. Robertson and Mr. Terry (surgeon) attended him daily for some time, and he had scarcely any sleep for ten nights, and took a great deal of medicine and a shower bath every morning. Not seeing him get much better, I asked the doctor if change might not be of use. He said certainly. I brought him to London. And, having read a book of the Rev. W. W. Mosely" (father of the Rev. Professor Mosely of King's College), "took my child to him. But after a week's trial found him getting worse, and was obliged to hire a carriage to draw him in and out of the house. I then went to Surgeon Cholmondley of Nottingham Place, who said he seldom saw a case of that kind cured in boys." She was advised by Mr. Dyer of Upper Marylebone Street to bring him to me. On Jan. 4, 1843, he was brought in a coach to me and obliged to be carried into the house. Supported by his mother, he walked with great difficulty from my dining-room into my library.

His debility was such that he could not stand a moment unsupported; his head hung on one side; his tongue out of his mouth, which constantly slobbered; his look was quite fatuitous; he could not articulate, making only inarticulate noises, and these with extreme difficulty. Even yes and no were said in the strangest manner so as hardly to be understood. He often fell into a passion at not being able to articulate. He ground his teeth and sighed greatly; continually blew bubbles of saliva from his mouth, and moved his tongue. The movements of the disease had lessened, so as not to be in proportion to his extreme muscular debility. He could use neither hand for any purpose, and scarcely ever raised the right. He was low-spirited and fretful, and often cried almost without cause.

His tongue was clear and moist; his appetite good; and his bowels in the most healthy condition. His pulse 74.

He cried sadly at being brought to me, thinking that I should give him loads of physic to swallow and blister him, as others had done.

I mesmerised him by vertical passes before his face for half an hour. He sat well supported in an easy chair, his head on his breast; but *he sat so quietly in comparison with his usual state that his mother noticed it.* He was mesmerised daily for the same time in the same way.

5th and 6th. *Spoke less inarticulately after mesmerisation to-day than before.* Indeed, can *walk and stand alone a little.*

7th. Walks with *less support:* his countenance is *clearer* and its expression *more intelligent. Perfectly still* while mesmerised.

8th. Walks *better:* after being mesmerised *walked twice round the room alone,* without stopping, though unsteadily, and he stood well alone.

9th. Walked *alone four times* round the room after being mesmerised. Is always much stronger after it than before.

10th and 11th. Walked *five times* round the room alone and without stopping, faster and more upright.

12th and 13th, Walked *much better* and *speaks* better—said pudding. He blows no bubbles with his saliva while mesmerised; and has gaped, as if sleepy, for several days during the process.

14th & 15th. Walks *still better;* and speaks *decidedly better.*

17th. *Stands about the room well, and has walked out of doors alone twice:* articulates *a great many words.* He has sat less and less drooping and supported while being mesmerised; has sighed, slobbered, and blown bubbles less and less.

In a few days he read aloud freely in a book opened by me at random, and took a walk every day; and in three weeks from the first day of mesmerism he fed himself with his left hand, and walked from his lodgings, Park Street, Dorset Square, to my house.

On the 30th he walked five miles, and could talk well. He continued to improve rapidly; could use his right hand well on the 2nd of February; and by the 10th was perfectly cured: and is well at this moment—June 26.

I mesmerised him on the 15th of February for the last time, having omitted but once (Feb. 6th). He says that for some time past he has been very sick of sitting still to be mesmerised, feeling so strong and active: whereas formerly he was glad to sit still, and sorry when I had finished.

Nothing could be more decisive of the power of mesmerism than this case. The disease was getting worse and worse at the time I began. An effect was visible in a few days; the benefit steadily increased; and, from being a slobbering idiot-looking child, his head hanging on one side, unable to speak or stand unsupported, in three weeks he could stand easily and walk five miles. Not a particle of medicine was given after the first day.

The true gratitude of the boy and his mother was delightful. But my medical reward was, that the surgeon who attended him, and whose very name I had never before heard of, gave way to such bad feeling as publicly to attack me, by reiterating a silly and ignorant string of sentences from a very dull and feeble medical periodical, called the *Provincial Journal*; but took care to omit all mention of the case which led to his hostility.

The following cases and remarks have been kindly sent me by Mr. Prideaux of Southampton.

VI. "In November, 1841, Eliza Veale, then about sixteen years of age, and residing with her parents in the village of Itchen, became a patient of the Southampton Dispensary for a severe attack of St. Vitus's dance. After being under treatment two months without benefit, the surgeon whose care she was under, Mr. G. B. List, with a freedom from prejudice which contrasts advantageously with the bigotry of too many of his professional brethren, offered me an opportunity of attempting her cure by mesmerism, which I willingly embraced. At the time I first saw the patient the convulsive movements were violent and incessant, whilst her countenance presented a pitiable expression of fatuity which it was painful to behold, and which indicated that her intellect had become much impaired. The state of her digestive functions was such that Mr. List proposed that he should administer a little aperient medicine at the same time that I was treating her by mesmerism. To this however I decidedly objected, not from any doubt as to the propriety of the treatment, but because I was aware from experience that the sittings would render such a course unnecessary, and was moreover desirous that the result of the case might be as conclusive as possible, that no loop-hole for doubt as to the *means* of cure might be opened, but that the single and unassisted power of mesmerism might be rendered clearly apparent.

"At the first sitting I mesmerised her energetically for three quarters of an hour, neither willing to entrance her nor the reverse, but with the desire that my influence might be exerted in just that way which would prove most beneficial to her. The only perceptible effects produced beyond a very slight manifestation of attraction and increase of the convulsive movements, were, that the patient became intensely cold and experienced a pricking sensation running along the course of the spine. The first sitting took place on a Monday morning at 10 o'clock, and her mother was requested to bring her again at the same hour on Wednesday.

"On Wednesday morning she accordingly presented herself, the moment she entered the room it was apparent at a glance that the convulsive movements were very much lessened both in violence and frequency, but my feelings of pleasurable surprise at an amendment so rapid were speedily drowned in the astonishment which seized me, when, as she approached and I perceived the expression of her countenance, I saw a change so great that nothing but the evidence of my own

senses could have made me credit it, and concerning which it is no exaggeration to say that she was transformed from a creature apparently verging on idiocy into a rational being. Could I present my readers with a daguerreotyped portrait of my patient taken on each occasion, I might then succeed in convincing them of the *amount* of change which took place. But without such a testimony I feel that any language I may employ will fail in effecting this object, since, had I myself, prior to witnessing so incredible a transformation, read any such account, I should certainly have concluded it to be exaggerated and made large deductions for the imagination of the writer.

"The second sitting, like the first, lasted three quarters of an hour, and the effects produced were the same except that the aggravation of the convulsive movements by the operation was more marked. The weather being stormy, to save the patient from exposure to the wet in crossing the ferry to Southampton, I promised her mother to visit her at her own house on Friday morning. I accordingly went, and to my surprise found my patient entirely cured of her chorea. Not a trace of convulsive movements were to be perceived, and upon asking her mother when they ceased, she replied, 'I have not seen her twitch once, Sir, since she left your house.'

"The patient's appetite remaining bad I again mesmerised her for three quarters of an hour, and on this occasion she manifested a disposition to sleep without however quite going off. I left the house with a promise to visit her again if it should prove necessary, and desired her mother to take an early opportunity of letting me know how she was. In the ensuing week the mother called to return her thanks and stated that her daughter's appetite was quite restored, and that she was more active, sprightly and better, in every respect, than she had been for years before, and from a visit I paid her a few days ago I find that she has remained quite well ever since.

"A case more *conclusive* than the foregoing of the power of mesmerism as a remedial agent in the cure of disease it would be difficult to conceive. It presents to us a case of severe chorea under medical treatment for two months without benefit, three-fourths cured by the first sitting; we see the disease in its subdued form continue up to and during the second sitting, which has the effect of aggravating its symptoms, but, behold, at its termination the patient walks out of the house *cured*, and in the language of her mother 'has never been seen to twitch since;' the occurrence of the crisis in her malady and the application of mesmerism, bear-

ing such a relation to each other in point of time as irresistibly to impress all sane individuals with the conviction that the relation of cause and effect subsisted between them, and to entitle us to exclaim, that never was the cure of any disease more clearly attributable to the operation of any remedy.

"For my own part so intense has been the gratification which I have derived from having been the instrument of conferring such a benefit on a fellow-creature, so great the delight I have experienced in contemplating this new revelation of nature and musing on the happy consequences to man which its cultivation promises, that I can truly say that the pleasurable emotions which the successful result of this single case has afforded me, have more than compensated for all the obloquy, abuse and ridicule, which have been heaped upon me for choosing to believe in the evidence of my senses and unhesitatingly on all occasions avowing my convictions."

VII. "The second case of St. Vitus's dance treated by me is that of a young woman of Ryde, twenty-six years of age, named Snudden, and was brought under my notice by a lady whose ever active benevolence is always on the watch to do good, and who had previously been witness of a most extraordinary cure I had effected by the agency of mesmerism, and assisted me not a little in its completion.

"The patient, Jane Snudden, about ten years prior to the commencement of her treatment by me in June, 1842, had begun to perceive a winking of the eyes and slight movements of the muscles of the face, which continually increased, till at length, four years after the accession of her disorder, she was affected with violent twitchings and contortions over her whole frame to such an extent as seriously to interfere with her occupation as a seamstress, the jerking of her arms being often so great as to break the thread she was sewing with: in other respects her health remained good and her appetite was not impaired. She continued in this state rather getting worse than better up to the time when I first saw her; at this period her figure was robust, her colour fresh, and her general appearance quite the reverse of an invalid.

"I mesmerised her on the first occasion for half an hour; this sitting lessened the severity of the disease fully one half, and I entertained the most sanguine hopes of a speedy cure. Elated with her amendment, at the interval of a week she walked seven miles under a hot sun to procure a sitting, and little if any benefit appeared to be derived on this occasion. I mesmerised her subsequently three or four times at intervals

of a fortnight, but the cure, though progressing, not proceeding so rapidly as I desired, and attributing the slow progress to the length of time which intervened between the sittings, I relinquished the treatment of the case to a gentleman resident in the town, by whom she was mesmerised three times a week for three months, at the close of which time she considered herself cured; the only trace of her complaint remaining being a very slight and almost imperceptible twitching of the muscles of the face when she became excited.

"The only perceptible effect produced on this patient by the sittings I gave her was slight drowsiness, but subsequently, after she had been mesmerised regularly three times a week for a considerable period, she used to go to sleep on each occasion, was very difficult to be awakened, and manifested community of taste. A few days since I called to see her, and regret to state that within the last month the disease has shewn a disposition to return, and she proposes again to recur to mesmerism in the event of its increasing."

VIII. "Matilda Esther; aged eleven years, residing with her parents at No. 1, York Square, Southampton, became in the autumn of 1842 gradually affected with chorea and paralysis of the right side of the body. After being under treatment in the dispensary for six weeks with some improvement in her general health, but with little amendment of the chorea, and none of the paralysis, on the 13th of February her mother brought her to me by the advice of her medical attendant.

"At this period the convulsive movements though not severe were incessant, her arm hung powerless by her side, and her mother stated that her leg often suddenly gave way, so as to cause her nearly to fall to the ground. I commenced mesmerising her for half an hour every morning. The twitchings diminished perceptibly from day to day, and at the end of the fifth sitting not a trace of them remained; about this period the patient also commenced endeavouring to use her right hand, and was able to feed herself at the end of the tenth sitting, which she had not done for upwards of three months. I now lessened the frequency of the sittings to every alternate day, and six more sufficed to complete the cure, and to restore the arm to its normal state of strength. The only visible effect of the sittings was a great increase of the convulsive movements; this was always very marked, and continued to the end; and though after the fifth sitting no traces of chorea appeared in the child in her ordinary state, the twitchings invariably began about two minutes after the

commencement of the sitting, continued to its termination, and could always be aggravated in any part by especially directing the operation to it.

"What will the medical scoffers at mesmerism say to these and similar cases? Will they have the assurance to vote them beneath their consideration, and affirm that their present mode of curing such diseases is so satisfactory, so mild in its nature, and so happy in its results,* as to leave nothing to be desired? Or will they resort to their old tactics of making abortive attempts to explain away facts, and raise once more the hacknied cry of imagination? Verily if imagination—pure imagination—work such wonders, she should be placed at the head of the materia medica, and the credit of many of the faculty would be more than a little improved by calling in her assistance.

"With what a choice tableau of the philosophers (?) of the nineteenth century, will the scene recently enacted in the Royal Medical and Chirurgical Society furnish posterity. We see a set of men who are unable to specify one single cause *why* the phenomena of mesmerism should be impossible, beyond the mere circumstance of these being contrary to their previous experience, and who must know full well that *this can* be *no* test of truth, and who yet without examination suffer themselves so to be carried away by their passions and prejudices, that, with a violence proportionate to their lack of facts and arguments, each struggles to bawl the loudest against discoveries which the unanimous voice of future generations will confirm. How lamentable that man should so prostitute the noble heritage of reason, as to cast it from him when he forms his opinions, and only recur to its aid to search for plausibilities to defend the creed, which, slave as he is, has been dictated by his passions.

"Were the well-attested facts of mesmerism only one tenth part so numerous as they are, still their production is so completely within the reach of all, that no language could be too strong to characterize the irrationality, the folly, and the blindness of those, who in hot haste rush forward and risk their reputation by affirming the impossibility of them, without having made one single attempt to elicit them. All who make such essays become of necessity converts, and all *should*

* "Vide Dr. Elliotson's pamphlet, page 87, for an account of a case of St. Vitus's dance, treated by Dr. Marshall Hall with—mustard cataplasms to the spine, cupping on the back of the neck *every fifth day*, and mercury to such an extent that not one sound tooth was left in the patient's head,—all without any benefit, and which case is already greatly relieved by mesmerism."

make them except they are prepared to lay it down as an axiom, that whatever is incomprehensible is false; a doctrine, the innate silliness of which is only paralleled by its arrogance and presumption. We are diverted at the incredulity with which the eastern potentate received the tale, that water occasionally became solid as crystal in the native country of his guest, but after having all his life long as inseparably associated the idea of fluidity with water, as that of heat with fire, great allowance is to be made for his refusing to believe in a transformation *he had no means of verifying*, and we must not place him so low in the scale of rationality, as those who, *surrounded with opportunities for observation*, adhere to some bigoted prepossession against mesmerism *without once availing themselves of their aid.*

"As the ignorant become conversant from childhood with the various phenomena around them, till their frequent repetition has to their unthinking brains divested them of wonder, and they regard none as requiring explanation, so in phenomena, not one whit more wonderful or inexplicable, when presented for the first time, they behold an impossibility. The philosopher however sees that the mere circumstance of *his* being conversant with one class of phenomena and not with another, can exert no influence on their intrinsic quality of wonderfulness, and smiles to see men whose minds are too permanently contracted to expand to the reception of a new truth, and who ludicrously mistake their own narrowness of view for profundity, and the inveteracy of their prejudices for superior penetration, complacently characterizing as visionaries, those whose more enlarged conceptions emancipate them from thinking by habit.

"The question is,—is truth to be determined by facts or by the *a priori* reasonings,—the conjectures,—the fancies of individuals? If the latter, let the maxim of Bacon—'*Homo naturæ minister et interpres, tantum facit et intelligit quantum de naturæ ordine re vel mente observaverit; nec amplius scit, aut potest*'—be at once exploded, and let us seek at the hands of these new luminaries of science a fresh edition of that Aristotelian philosophy which substitutes speculation for induction, and, when opposed by facts, coolly proclaims that if they do not agree with its theories so much the worse for them."

These are all the Cases of insanity and St. Vitus's dance that have been treated with mesmerism by myself or, to my knowledge, by my friends. I have therefore no failures to relate or I would relate them.

I request you to postpone the publication of Master Salmon's Case, as it was partly one of palsy and I purpose to send you a group of Cases of palsy, cured by mesmerism, for your next number.

I am, Sir,
Yours, &c., &c.,
JOHN ELLIOTSON.

June, 1843.

X. *Anti-mesmeric Falsehoods of Medical Men.*

TO THE EDITOR OF THE ZOIST.

SIR,—If the opposition of medical men to the truth of mesmerism, while the rest of the world are rapidly admitting it, is a disgrace to their intellect, in as far as they pronounce upon a matter of which they are totally ignorant and which they refuse to inquire into, the unscrupulous fabrication of falsehoods by them is a still fouler blot, for this is a disgrace to their morals.

All these fabrications which are current in general society have originated among medical men.

One day two teachers from the Middlesex Hospital went to hear my clinical lecture in University College Hospital, having been informed by others that I was about to recant my assertions respecting the truth of mesmerism.

Medical men have assured the world that the elder Okey was an unknown-tongue performer at Irving's church. They have sent forth the report two or three times in the course of the last four years, that the Okeys had confessed to imposture; and that I had confessed having been deceived by them; nay, that I had given up mesmerism altogether, and discovered that I had been entirely mistaken. Four medical men, a Dr. Morrison, a Dr. Starkey, a Surgeon Wood, and a Surgeon Kidds, thus traduced the Okeys, with their names in the *Newry Telegraph*, on the 9th of Feb. last. The latter report reminds me of what many of my pupils have told me respecting the Worshipful Company of Apothecaries—that the examiners asked them whether it was not true that I had given

up the examination of the chest by the ear, and renounced the use of the stethoscope in diseases within the chest; as though any but the grossly ignorant would think of not employing his ear in them, since the functions of the chest are all performed in health with certain sounds, and these sounds must be altered in disease, just as much as all the particulars of the functions of other parts must be altered in disease, and it is the duty of a practitioner to observe every alteration of every function. They have also spread a report that both the Okeys are in lunatic asylums.

A barrister informed me this very week that a titled surgeon told him at a dinner party, that the lady whose breast was removed by M. Cloquet, in the mesmeric trance, had afterwards died in an hospital, and confessed before her death that she had felt the pain of the operation and imposed upon every one. What is this titled surgeon's authority for this? The *Medical Gazette* had, to its disgrace, published an anonymous letter, without ever pretending that they knew the writer,—stating that while dying of an internal complaint in another hospital, she confessed to the nurse "that the whole had been a cheat." Did the titled surgeon write this letter? or did he forget himself so far as to slander a dead person, and try to injure mesmerism, by spreading a report upon this anonymous authority? or had he another authority? Let him say. I ascertained at Paris that the report was wholly false; that the patient was the wife of a wealthy man; was never in an hospital; died not from the operation, but of a pleurisy, and never made any such confession.

A surgeon at Nottingham, named Wilson, wrote to the same effect in the newspaper called the *Nottingham Journal*, a few months ago, stating that the patient died *a few days* after the operation, it being "too palpable that the attempt to bury the anguish in her own bosom proved too much for nature to sustain, and that another case succeeded better, but that the patient subsequently confessed that her insensibility was all feigned. Many similar cases have occurred." Mr. Wood flatly contradicted these statements of Mr. Wilson; but Mr. Wilson has never ventured to justify himself, though five months have elapsed.

Medical men in different parts have reported that the patient whose leg was amputated without pain in Nottinghamshire has confessed that he cheated. I paid no attention to this report till last week I received a letter from a friend, begining thus:—

"I am constantly greeted with the information that the poor man whose leg was amputated last year, has lately acknowledged that the account of his being asleep and insensible to pain is all a hoax. As those who set this story afloat are said to be medical men of high repute, I am anxious to have it in my power to give a flat contradiction to it. It was only this morning that a lady told me she had lately heard a learned professor of Cambridge assert that it is a well-known fact that the man now says he was awake during the whole of the operation. Could you get me a line from Mr. Topham or Mr. Ward, contradicting the said report, and enclose it to me, you would greatly oblige and enable me with confidence, the next time such a thing is asserted, to make use of language more plain than polite, particularly to the faces of certain persons in London active in spreading this falsehood."

I therefore wrote to Mr. Ward, who amputated the leg; and he forwarded the following certificate from the patient, which I will preface with part of a note from that gentleman:—

"I have this day sent off the certificate witnessed by Mr. Flint, as Vicar of Wellow, to give it if possible more weight. Wombell cannot write, and I therefore thought it almost a necessary precaution, as the sceptics are so unscrupulous. I had not previously been able to meet with the two together."

"I hereby declare that I have never said that I had deceived Mr. Ward, and had felt the pain of the operation he performed upon me, and I further declare that I stated the truth at the time, namely that I never felt any pain at all; but that I once felt as if I heard a kind of crunching.

"James Wombell, + his mark.

"Witnesses, { Charles R. Flint, Vicar of Wellow,
C. G. Wheelhouse.

"Wellow, June 20, 1843."

These reports occurring at different times, on different cases, and all similar, are evidently no mistakes, but wilful fabrications. I shall make no further remark than that such conduct is as shortsighted as immoral.

I am, Sir,
Yours, &c., &c.,
JOHN ELLIOTSON.

XI. *Numerous Cases of Surgical Operations without pain in the Mesmeric State; with remarks upon the Opposition of many members of the Royal Medical and Chirurgical Society and others to the reception of the inestimable blessings of Mesmerism.* By JOHN ELLIOTSON, M.D., Cantab., F.R.S. London, 1843. pp. 93.

This is a remarkable book, called forth by a most remarkable cause, and at a most extraordinary period. It not only exposes the ignorance and malevolence of certain members of the medical profession, but it places before us an instructive lesson—the fact, of a strictly moral and intellectual physician promulgating a great truth—fighting with the prejudices of his compeers, and presenting to them against their desire, *as he has frequently done before,* a new engine with which to alleviate the miseries of suffering humanity. If we recal the proceedings of the last four years, how distressing the retrospect! On every side we behold injustice and persecution. From all quarters the most rabid animalism has been manifested, and too frequently by those whose situation should compel them to investigate every new physiological subject, and who, if they were conscientious in the discharge of their duty, would not prostitute the professional chair to the basest of all purposes—the retardation of a great truth, and the denunciation of scientific investigators.

We remember the disgraceful course pursued by the Professors of University College in 1838 and 1839; and we find in 1842 the same disreputable conduct characterizing the proceedings at the meetings of the Royal Medical and Chirurgical Society. However, notwithstanding all this odious bad feeling and unphilosophical opposition, we find Dr. Elliotson stedfastly adhering to the great fundamental principle upon which he erected his fame—a determination to search after truth, and moral courage to avow the same when he discovered it. How exalted and dignified such a course! How paltry, mean, and detestable, the contrast—the conduct of those who filled chairs in the same University! "I think," said the Professor of Physiology, "that there is something in mesmerism, but if I avow my belief I shall lecture to empty benches."

Here, at least, we have the truth. Here is a most substantial reason for neglecting investigation. Mammon is their god. Mammon they worship day after day. If their benches are full, they luxuriate in the sight and count their

rent roll.* They confine themselves to the dry detail of their own particular department—they move on in the same jog-trot manner year after year, and if aught occurs to interfere with their preconceived ideas or premature theories, they either boldly pronounce an anathema on the enunciator of the new facts, or, they fig-leaf truth, flutter through their little day, and die enveloped in their ignorance. Can it be possible that such a course was, and is, pursued in the liberal University of the first city of the most liberal nation? Can it be possible that men undertaking the duty of public instructors should so forget the great cause to which they are devoted (?), as to peril the immediate reception of a truth by a dastardly subserviency to the popular breath? Oh, how they mistake their calling! Oh, how they require that vitality which true philosophy alone can infuse! When scientific men shall be advanced so far in the practice of morality as to abhor the moral turpitude, the result of even an attempt to surpress a truth—when they shall become sincere in the advocacy of their opinions and discard the "chirping of the sparrows" which flutter around them—when they shall boldly unite for the purpose of disenthralling first themselves, and then the world—how different will be the lessons taught in our colleges, and how pure and invigorating the philosophy which will flourish under such favourable culture. Men will then unite and mutually assist in the investigation of a scientific subject, and they will be all influenced by that ardour without which no progress, individually or collectively, can ever be made. Who can think of the machinery of such a co-operative system without being convinced of the important results which must accrue? Can low, selfish and individual interests, com-

* We do not think we can better demonstrate the high, liberal, and philosophic principles, which have always guided Dr. Elliotson through his career, than by contrasting his conduct at the period when he resigned his chair in University College, with the low, sordid, and grovelling motives influencing the conduct of the authorities. We quote from Dr. E.'s admirable farewell address to the students. The Dean urged, "that whether the wonderful facts were true or not, and whether great benefit in the treatment of diseases would result or not, we ought to consider the interests of the school;—not of science and humanity, observe—but of the school; that if the public did not regard the matter as true and the benefits as real, we ought not to persevere and risk the loss of public favour to the school; that I was rich, and could afford to lose my practice for what I believed the truth, but that others were not;—in short his argument was '*rem, rem,*' and '*virtus post nummos.*' *I replied that the Institution was established for the dissemination and discovery of truth; that all other considerations were secondary to this; that if the public were ignorant, we should enlighten them; that we should lead the public, and not the public us; and that the sole question was whether the matter were a truth or not. I laughed at the idea of injury to the pecuniary interests of the school.*"

pete with exalted, liberal, and co-operative efforts? Can the pigmy wrestle with the giant, or scientific truths be promulgated faster by the efforts of one or a thousand advocates? Much as our enthusiasm may lead us to contemplate the consummation of our wishes at no distant period—we are compelled to confess that reflection and every day's experience convinces us, that *now* the majority of men are influenced by selfish motives, and the prospects of individual aggrandizement. We need no better proof than the recent proceedings at the Medico-Chirurgical Society, when the case of amputation, *without pain*, during the mesmeric trance, was brought forward by Mr. Topham and Mr. Ward. Not one manly form stood forth to assist the few struggling advocates for the freedom of scientific investigation—not one of the "world's great men" lifted up his voice to plead the cause of science, but all—

> "Trammell'd and bound in custom's changeless school,
> Absurd by system, frivolous by rule,"

assisted to denounce as nonsense a natural fact, and to designate as visionaries and impostors, the only men who proved by their conduct that they were really sincere in their advocacy of a new and startling truth. The discovery of a new truth is but the recognition of one, or of a series, of previously unobserved facts. Why then did those who had not observed the facts, question the sincerity and intellectual acumen of those who had? Here is the answer. Science and ignorance —the world's wisdom and the world's folly—have both their boundaries marked by the same sign-posts—prejudice and obstinacy. How clearly was the truth of this opinion proved on the occasion referred to!

The absurdities and vulgarities which were indulged in, have been exposed in the most complete manner by Dr. Elliotson, and we would recommend every one to obtain a copy of this pamphlet for the purpose of being armed with the means to enable them to crush similar opposition. We will, however, assist those gentlemen—

> "Who dare to trample where they scarce should tread,"

in acquiring the notoriety they were so desirous for, by enrolling their names in our pages. Behold, a motley group! Mr. Coulson, Dr. Moore, Mr. Blake, Mr. Alcock, Dr. James Johnson, Dr. M. Hall, Dr. G. Burrows, Sir B. Brodie, Mr. Liston, Dr. Copland, and Mr. B. Cooper. These were the principal speakers on this memorable occasion, and to the uninitiated such an array of names, some of which they are accustomed to consider "great," might make them doubt the

facts these gentlemen opposed. But can we not present a list composed of men far more intellectual, and who are as far superior, and differ as widely in scientific reputation from them, as, for the sake of example, Hippocrates or Celsus do from Dr. Moore of Saville Row, or Mr. Coulson of the city ?* "It would not," says Mr. Chenevix, "disgrace the greatest man whom England ever has produced to attempt an experiment or two upon a doctrine which Hufeland, Jussieu, Cuvier, Ampére, and La Place believed. Nay, *would it not disgrace him more to condemn, without knowing anything about it, what they knew and credited? Is supercilious ignorance the weapon with which Bacon would have repelled a new branch of knowledge, however extraordinary it might have appeared to him?* Surely what *great men* believe, *ordinary men* may try."

Dr. M. Hall receives a complete and well-merited castigation. His speech contained the most arrant nonsense, and most satisfactorily has it been dissected and answered.

> "Man ever vaunts his worth beyond its due,
> On his own wisdom pompously dilates,
> And shines in precepts: but his actions view,
> You'll find him tripping, even whilst he prates."

He took upon himself to explain to an assembly of his brethren, what kind of phenomena the nervous system *ought* to manifest when in a state, regarding which *he knew nothing at all!* But Dr. M. Hall shall speak for himself:

"Dr. MARSHALL HALL, some years ago, when my Demonstrations went on at University College Hospital, called mesmerism 'trumpery' that 'polluted the temple of science;' and now, being, *like all the other opponent speakers, totally ignorant of the subject*, and glorying in his ignorance, very consistently considered the present case to be one of imposition, because the poor man's sound leg did not start or contract while the diseased leg was amputated! The case, he said, '*proved too much, or rather flatly contradicted itself*,' because the sound leg did not contract when the diseased one was cut. He asserted that, 'in cases of insensibility in brutes, from intercourse of any portion with the brain being stopped by division of the spinal chord, or from absolute decapitation, or from stunning by a blow upon the head, such an injury of an insensible *leg* as pricking it with anything, lacerating, or cutting,—such an injury for in-

* "Dr. Moore has the distinction of being the first person who in a scientific society of gentlemen required that the detail of philosophical experiments should be supported by affidavits made before the lord mayor.

"Mr. Coulson, while the paper was reading, exclaimed, 'What d——d stuff this is!' Mr. C. has also confessed to me since the discussion, *that he has never seen a mesmeric fact and is quite ignorant of mesmerism.*"—*Pamphlet*, page 12.

stance as plunging a sharp instrument into the muscles,' (I sat next to Dr. M. Hall and those were his very words,) 'invariably causes both legs to contract; and, unless man differs from all other animals, the same must take place in the human being; and, as this man did not move his *other* leg—did not *enact the reflex motions*, he was no physiologist.' Had he been such a physiologist as Dr. Marshall Hall and read about the reflex motions, 'he would have known better, and would have moved the other leg,—and enacted the reflex motions.' The ignorant man! Dr. Marshall Hall's right leg would have moved most physiologically, if a surgeon had plunged a knife into his left. It was very silly of the man not to allow his sound leg to start, nor his diseased leg, nor any part of his frame. But a horse has been just as silly, just 'as bad a physiologist,' and has just as 'flatly contradicted itself,' by not 'enacting the reflex motions.' 'A horse was struck with the pole-axe over the anterior lobes of the brain. It fell instantly, as if struck with a thunderbolt; it was convulsed, and then remained motionless. It shortly began to breathe, and continued to breathe freely by the diaphragm. When lacerated or pricked with a sharp pointed instrument, as a *pin* or *nail*, on any part of the face or surface of the body, it was totally motionless, manifesting no evidence of sensation or volition.' In another account it is said, 'deep lacerations' of these parts produced no movement of any kind, nor any infliction on the skin by 'a pin or other pointed instrument.' Now this I quote against Dr. Marshall Hall on authority considered by Dr. Marshall Hall at least equal to any in the world,—equal to his own. But whose can this be? Can there be an authority equal to Dr. Marshall Hall's? It is Dr. Marshall Hall himself! Dr. Marshall Hall in print, against Dr. Marshall Hall in debate! Dr. Marshall Hall in print proving too much, or rather flatly contradicting Dr. Marshall Hall in debate! But Dr. Marshall Hall in print is quite right.

"The other extremity may move, but it may not. I cut off the heads of some frogs, and, in the presence of Professor Wheatstone of King's College, Mr. Atkinson, Mr. Symes, and Mr. Wood, pinched the toes of one leg with the forceps; the leg contracted, but the other leg was still. I repeated the experiment twenty times, and, in almost every instance, the same leg only contracted; once or twice the other leg contracted, but it was when general contractions of the whole mass of the frog took place. I repeatedly pinched the muscles of the thigh, and they alone contracted, the other extremity being invariably unaffected. Provoking frogs! Why did you not contract your other leg? Impostors! You little thought you 'proved too much'—for Dr. Marshall Hall; and yet you were but like some other unphysiological frogs. For Dr. Marshall Hall says that, if, when he divides the spinal chord in frogs just below the occiput, so that the creatures remain motionless, he then pricks or pinches the toes, 'there is no movement at first, but soon distinct movements take place, and generally retractions of the limb!!' not limbs."

Is it possible to point out in clearer language the ridicu-

lous position in which Dr. M. Hall has placed himself? Really we feel for him most deeply.

> "The *frog* a wooing in his op'ra hat—
> The puss in Wellingtons—presumptuous cat!—
> Cock-robin's rook in clericals and band—
> A hog in armour, or a fish on land—
> All move our laughter: but oh!"—

Really his position instead of producing laughter, excites our pity. Fancy Dr. M. Hall dictating to dame Nature! Fancy the presumption of the man, asserting that the report of a certain natural phenomenon is untrue, "because I, Dr. M. Hall, have proved by means of certain experiments, such as the decapitation of frogs and tortoises, and the pithing of donkeys, that such a phenomenon is impossible." Dr. M. Hall who did not see the man's leg amputated, presumes to question the honesty of those who did! Sage physiologist! to suppose that the phenomena observed during the insensibility of the mesmeric trance, *must* of necessity be identical with those *sometimes* observed in your guillotined frogs and tortoises! And yet, this was advanced, aye, and was believed, in an assembly of men, said to be composed of the élite of the medical profession. *Proh pudor!* We have blushed more than once when non-medical readers have asked us how scientific men could be so easily deceived? Dr. M. Hall in 1837 said that mesmerism was "trumpery," and that Dr. Elliotson's experiments "polluted the temple of science." Query? What is the amount of disgrace to be attached to the man who could talk such nonsense, and to those who remained quiet and listened to such manifest absurdities?

We have been very much pleased with Dr. Elliotson's pamphlet, and this lengthened notice of it will convince our readers that we consider the subject most important. All mesmerisers should possess themselves of a copy. We cannot refrain from making one other quotation.

"The happiness of a scientific, liberal, and humane course they would find great beyond all expectation. They would feel raised as men, and be enabled not to view their poor coterie, or college, or profession, as their world, fashioning their opinions, and habits, and whole nature by its cramping influence; but, regarding themselves as a part of universal nature, would find themselves always moving freely in it, would keep their regards constantly upon its truths only, and, walking happily onwards, bestow no more attention upon the sayings and doings of the coteries and prosperous men of the moment, than upon the noisy sparrows which flutter and chirp outside their window to-day and will not be heard of to-morrow.

"If I have expressed myself strongly in this pamphlet, it is what I intended. The adversaries of mesmerism and of mesmerists have had their full sway hitherto, and they must be thankful for a change. Our turn is now come. Their conduct has shown that patience, sincerity, disinterestedness, and mild persuasion are lost upon them. Our objects are of incalculable importance,—the establishment of means to cure diseases at present more or less troublesome, difficult, or impossible to cure,—the prevention of pain in surgical operations,—and possibly other advances on which I will not venture at present to say anything. This must require a great effort, for it will form an era in the history of man; and those who are willing to assist must be in earnest. I feel no hostility to our opponents. They merely act the part of puppets;—not knowing why they so act, and blindly obeying the general laws by which a supply of opponents to every truth and improvement is always provided. The statistics of opposition to good things would shew that their course obeys fixed laws; and they are to be pitied for being destined to the parts which they so eagerly perform."

This is sound philosophy, and we trust Dr. E.'s opponents will profit by his advice—*nous verrons.*

L. U. G. E.

XII. MESMERISM THE GIFT OF GOD; *in reply to "Satanic Agency and Mesmerism," a Sermon, said to have been preached by the Rev. Hugh M'Neile: in a Letter to a Friend. By a* BENEFICED CLERGYMAN.

The abominable matter published under the name of M'Neile has sold to the amount of 3,000 copies; and this reply will sell, we trust, to the amount of three times 3,000. Rational beings, not mixing much with those who style themselves, *par excellence*, the religious world, might not believe that a reply could be required; for there are multitudes of humble mechanics who would blush to have uttered such ignorance and absurdities. But it was necessary; so defective in all soundness is the education given not only to the poor, but to the middle, aye, and to the highest classes, in our highest seminaries.

The reply is written by a minister of the same church as M'Neile, holding "nearly the same doctrinal views, and adopting nearly the same scriptural interpretations;" and, while it displays throughout the sincerity and fervent piety expected in a clergyman, it is no less characterized by strong and enlightened sense, the highest liberality, and the warm-

est benevolence, and is evidently the production of a true gentleman.

Every believer in the truth of mesmerism should consider himself bound to circulate this pamphlet among all his acquaintance. He will thus not merely assist in removing fanatical prejudices against an inconceivable blessing, but in shewing what the best men out of the medical profession think of the conduct of the so-called heads of that profession,—in showing that a clergyman sees in their conduct "the bigotry of the priest and the special pleading of the lawyer."

The total want of common sense, the flat contradictions of various parts to each other, and the mischievous ignorance with which the sermon is stamped, are admirably exhibited; and we humbly ask, in our ignorance of church government, why it is not the duty of the arch-deacon or the bishop of the diocese to inquire of M'Neile whether he delivered such a sermon (and indeed he is said to have delivered two such in one day), and, if he did, why not to take effectual measures to prevent a repetition of such a disgrace to the church. Plain men must view it as the solemn duty of the overseers of the clergy, for that is the simple meaning of the word bishops, to admonish and silence those who preach nonsense to the intellect and bad feeling to the heart, and thus excite a doubt whether "violent hands" were not "suddenly laid upon" them in the rawness of their youth, and whether they were really endowed with the holy spirit by the bishop at their ordination. In the humble days of Christianity, before bishops were clad in purple and fine linen and fared sumptuously every day and went to church with powdered footmen behind their carriages, —when the name of Christian was but a term of reproach, St. Paul would have considered this the duty of the overseers, and a mischievous teacher would not have been left uncontrolled except by the remonstrance of some indignant fellow-teacher without authority.

If M'Neile did not preach this sermon, he was solemnly bound to disown it. He has conversed complacently upon it with his fanatical admirers times innumerable; he has seen printed copies of it; and he knows the enormous circulation which they have had; it was commented upon in the provincial and the London papers. Any mean evasion would be useless. He has long been bound to disown the two sermons if they were not his; and the miserable position in which the Beneficed Clergyman now exhibits him must compel him, if his better feelings are not smothered by vanity, now to come forward and say something in his own defence.

S. I. T. O.

BOOKS RECEIVED.

Medico-Legal Reflections on the Trial of Daniel Macnaughten for the Murder of Mr. Drummond; with Remarks on the different forms of Insanity, and the Irresponsibility of the Insane. By J. G. Davey, M.D., one of the Surgeons to the County Lunatic Asylum.

On the Amendment of the Law of Lunacy. A Letter to Lord Brougham, By a Phrenologist.

The subject of these two pamphlets we shall write upon in our next number.

We have read some very powerful and instructive papers on Insanity, in the *John Bull* newspaper of last April and May, which we intend to notice.

Mesmerism the Gift of God; in reply to "Satanic Agency and Mesmerism." By a Beneficed Clergyman.

NOTICES TO CORRESPONDENTS.

"*Enquirer.*" Zoist is derivable—1. from zoon (Ζῶον) an animal, and, as cerebral functions are the peculiar characteristics of animal nature, is applicable to the phrenologist. 2. From *zoe* (Ζώη) life, and is therefore applicable to the mesmeriser, who studies a principle which is not confined to the brain, but extends to all living parts. We could invent no other word applicable to both phrenology and mesmerism.

"*Arthur.*" The objection to the convenient word cerebrology is that there is no good authority for making compounds of Greek and Latin words. Encephalology would be the proper word; and Dr. Fossati has proposed and written an article under the title of Cephalology. When we say organ of this faculty or of that, surely no risk is incurred of the faculty being considered an abstract existence or any thing more than a phenomenon of a certain part. The existence of matter we admit as evidence which is to our nature irresistible. We cannot help admitting it. We hardly think the word Demonstratism required to characterize certain knowledge. Nothing but certain knowledge should have the name of knowledge. All else should be termed speculation.

"*W. B. of Armley.*" The Opinions on Cerebral Physiology and Experiments in Mesmerism of him and his friends will be admitted in the Zoist if they appear worthy of attention.

"*Scipio.*" Inquire of anybody at Canterbury or Dover. Their landlady at Canterbury spoke without reserve to them and others, and denial was not attempted.

Press of matter has compelled us to defer Instructions in Mesmerising and the Review of Teste and Townshend, till our next number, notwithstanding an addition of above a sheet to our present number. All advertisements must be sent at least a week before the day of publication.

We are requested to say that a pupil of Dr. Wohlfart, who was himself a pupil of Mesmer, is about to publish a Life of Mesmer; and that all information regarding Mesmer will be thankfully received, and any documents which may be lent will be carefully returned through Mr. Baillière.

ERRATUM in No. 1.

At page 61, for 1754, read 1784.

PHRENOLOGICAL ASSOCIATION.

Committee.

H. G. ATKINSON, Esq. F.G.S.
E. BARLOW, Esq. M.D
SIR WILLIAM BAYNES, Bart.
P. B. BEAMISH, Esq.
GEORGE BIRD, Esq.
J. CONOLLY, Esq. M.D.
G. J. DAVEY, Esq. M.D.
JOHN ELLIOTSON, Esq. M.D. F.R.S.
(President of the Phrenological Society, of London.)
W. C. ENGLEDUE, Esq. M.D.
PROFESSOR EVANSON, M.R.I.A.
M. LE DR. FOSSATI,
(President of the Phrenological Society, of Paris.)
HUNTER GORDON, Esq.
WILLIAM HERING, Esq.
S. G. HOWE, Esq. M.D.
(President of the Phrenological Society, of Boston.)
SAMUEL JOSEPH, Esq.
WILLIAM KINGDOM, Esq.
R. C. KIRBY Esq.
S. T. PARTRIDGE, Esq. M.D.
M. LE DR. RICONI,
(Professor of Physiology in the University, Pavia.)
RICHARD ROTHWELL, Esq.
J. B. SEDGWICK, Esq.
E. S. SYMES, Esq.
C. A. TULK, Esq. F.R.S,
T. UWINS, Esq. R.A.
WILLIAM WOOD, Esq.
W. S. B. WOOLHOUSE, Esq. F.R.A.S.

Honorary Secretaries.

GEORGE J. DAVEY, Esq., M.D., Hanwell,
EDMOND S. SYMES, Esq., 30, Hill Street, Berkeley Square.

The Objects of the Association are the advancement of the science of Phrenology, and the promotion of intercourse amongst Phrenologists, by means of Annual Meetings for the reading of papers, the exhibition of casts, crania, and other illustrative specimens; and by discussions and investigations, calculated to lead to new discoveries; to point out the importance of Phrenology as the true Philosophy of the mind, and its several applications in education, jurisprudence, and medicine; to correct misrepresentations respecting the science, and to awaken a more extended interest in its cultivation.

The SIXTH SESSION will be held in LONDON, at the THEATRE of the LITERARY AND SCIENTIFIC INSTITUTION, EDWARDS STREET, PORTMAN SQUARE; the first Meeting on MONDAY, the Third of July, at Half-past One, P.M., for Two precisely; the second, on the following day at Half-past Seven, P.M., for Eight precisely; and the subsequent meetings alternately Morning and Evening at the same hours.

The Opening Address will be delivered by Dr. ELLIOTSON, and the following Gentlemen, amongst others, have engaged to furnish Papers and Communications:—

H. G. ATKINSON, Esq.
Dr. DAVEY,
Dr. ELLIOTSON,
Dr. ENGLEDUE,
Dr. HOWE,
SAMUEL JOSEPH Esq.
J. TOULMIN SMITH, Esq.
&c. &c.

The Committee will be happy to receive papers and other communications illustrative of the Science from any of the Members; and it is earnestly requested that Gentlemen willing to contribute, will immediately intimate the same to one of the Secretaries, in order to afford time for the necessary arrangements for the Session.

The Subscription of a Member is Ten Shillings for each Annual Session he may attend, for which he will have the privilege of introducing Two Ladies or Gentlemen; and additional Visitor's Tickets will be granted to the Members, at Three Shillings and Sixpence each for the Session, or One Shilling each for any single Meeting.

Forms of Admission and Tickets may be obtained from the Secretaries.

THE ZOIST.

No. III.

OCTOBER, 1843.

I. *Phrenological Association.*

In our last number we gave an account of the attempt of several individuals to prevent the meeting of the Phrenological Association. We criticized the "Declaration of Expediency," and we clearly proved the false and ridiculous position in which those who resigned had placed themselves. Messrs. Simpson and Sampson, the former dove-like carrying forth an olive branch, the latter serpent-like but without the poison fangs, used their best endeavours to prevent the meeting. But how triumphantly have they and their adherents been routed!

We attended the first meeting with some fear and trepidation, not because we were afraid that the opinions which on a former occasion had been inculcated could be overthrown, but because we suspected that the secession of so many members would operate in an injurious manner on the success of the Association. The meetings however were exceedingly well attended, and to our astonishment the secretary announced a junction of new members not only sufficient to make up the deficiency caused by the seceders, but numerically exceeding the numbers at the close of the former session! This was cheering information, and it was the more so, because it was unexpected and proclaimed this important fact,—that the fearless advocation of what is considered truth will not injure or retard any science; it may merely frighten a few timid advocates, men wedded to their own views, who have stereotyped their opinions, and who

consequently consider them, like the laws of certain barbarous and ancient empires, unalterable.

Loud have been the cries for the last twelve months, and ridiculous the character of the denunciations. "Phrenology, cried some, has been retarded for one hundred years." To such false prophets we say, Look to the last meeting of the Association. Numerous have been the declarationists and seceders, but we triumphantly appeal to the increased list of new members. The opinions of those attending the several meetings seemed to be nearly unanimous. All agreed that Cerebral Physiology had received an impetus calculated to be of the greatest service.

Last year the exclamation was,—Suppress opinions if they are not orthodox: Shackle the promulgator of new views if they are opposed to the prejudices, the ignorance and blunders of the unthinking: Bow down, bow down, cried the party; we are the dictators. And why all this? Because "established opinions are so interwoven with the interests of individuals, that the subversion of one often threatens the ruin of the other. Hence the energy which strains every nerve in their support, and hence much of the rancour with which the slightest deviation is pursued." Men do not dare to seek truth without fear and trepidation. "What will the world say? What will be said if we advocate this opinion? How will it affect my individual welfare?" These are the questions of slaves. Men speaking and thinking thus are counterfeit men, not the men for the present day, or the present crisis. The waverers and the lookers back are the drones, and are unworthy of a seat in the temple of science. Society is to be pressed on: the masses are *to be* enlightened. The moral philosopher should scorn the opinion of the million, if he is conscious of the truth of his own. He is to be influenced by conscientiousness and benevolence, and when he discovers a new truth he is to advocate it because it is true—because it must produce good—because it will tend to increase the happiness of his race. *Truth must be favourable to virtue.*

There was another circumstance which attracted the attention of many persons. It was the difference of opinion regarding the discussion of the science of Mesmerism. When the address of 1842 was delivered, and the curious experiments on the brain during the mesmeric trance referred to, there was a loud cry raised that such a subject was foreign to the object of the Association. Nay, more, at the time, we remember hearing it stated that a deputation from the Committee of the Association waited upon the author of the

address, the day before it was to be delivered, to ascertain whether he really intended to introduce the subject, and if so, to remonstrate with him on the impropriety.

Could anything be more absurd than such a proceeding? With all our boasted discoveries what do we know? It is our duty to make use of all the collateral assistance the sister sciences can furnish us with; and, whether we recognise by such means a new truth, or discard an old error, there is equal cause for rejoicing, because our sole study is truth, and our only aim the ascertainment of means to increase the happiness of mankind. The address of the present year was delivered by Dr. Elliotson, and we are happy it is in our power to give it to our readers entire. Dr. Elliotson occupies a very proud position. Persecuted and vilified as he has been, he has only reaped the same reward as all preceding philosophers. And is this not a sufficient reward? The promulgation of truth is his only object; the eclat of popular approval is quite a secondary consideration. However, this will come; and, if it were worth looking after, we could promise him in a short period a bountiful supply. His reception at the Association, and the attention with which every word he uttered was received, are important and significant signs. The dial of the world moves on. The subject which last year caused disorder and confusion was this year productive of unanimity and enthusiasm. We predicted that such would be the result, for we certainly were not aware that the Association had its articles of faith which were sworn to, or that the science which its members were investigating was unlike other sciences in this most important particular—progressive improvement. We were not aware that free thought was to be suppressed, or that an enquiry into the rationality of a certain doctrine was to be the signal for the immediate retreat of its members. On the contrary, we conceived that all were engaged by every means in their power to advance cerebral science to its highest state of excellence and usefulness—to assist man to obtain a knowledge of himself, and to promulgate facts and opinions for the common advantage of all. That we were not deceived, the following sketch of the proceedings at the last meeting will abundantly testify.

The Association commenced its Sittings in the Theatre of the Marylebone Literary and Scientific Institution, Edwards Street, Portman Square, July 3rd.

Charles Augustus Tulk, Esq., F. R. S., took the Chair, and the following Report was read by the Hon. Secretary, Edmond Sheppard Symes, Esq.

"The Committee have great pleasure in opening this the 6th Session of the Phrenological Association; and they congratulate the Members upon the great progress which the science has made in public opinion since the formation of the Association, and particularly during the past year.

It will be in the recollection of the members that, at the termination of the 5th Session, a Committee of twenty-four gentlemen was appointed for the purpose of carrying out the objects of the Association, with power to add to their number, viz.:

H. G. ATKINSON, Esq. F.G.S.	W. C. ENGLEDUE, M.D.
E. BARLOW, M.D.	J. W. B. S. GARDINER, Esq.
T. H BASTARD, Esq.	J. J. HAWKINS, Esq.
F. B. BEAMISH, Esq.	WILLIAM HERING, Esq.
R. BEAMISH, Esq. F.R.S.	SIR GEO. S. M'KENZIE, Bart.
ANDREW COMBE, M.D.	R. MAUGHAN, Esq.
GEORGE COMBE, Esq.	M. B. SAMPSON, Esq.
J. CONOLLY, M.D.	JAS. SIMPSON, Esq.
ABRAM COX, M.D.	SAMUEL SOLLY, Esq., F.R.S.
ROBERT COX, Esq.	E. S. SYMES, Esq.
JOHN ELLIOTSON, M.D., F.R.S.	C. A. TULK, Esq. F.R.S.
PROFESSOR EVANSON, M.D.	T. UWINS, Esq. R.A.

And that Edmond S. Symes, Esq. was appointed Hon. Secretary.

It will also be remembered that some dissatisfaction was expressed by a few of the members at the views enunciated by Dr. Engledue in his opening address; notwithstanding the express announcement had been made, that the Association was not responsible for the individual opinions of any of its members.

Your Committee regret to add that nineteen members afterwards sent in their resignations, of whom seven had been elected members of the Committee. Subsequently, a declaration was drawn up by Mr. Simpson, circulated amongst all the members of the Association and published in the *Edinburgh Phrenological Journal*, to which were attached the signatures of seventy-one members of the Association, deprecating the course adopted by those members who had retired from the Association on the ground of their differing from opinions expressed in the opening address, and announcing their own determination not to abandon the Association on such grounds; acknowledging that the doctrine of Materialism could do Phrenology no possible harm with those who understood both subjects, and that the religious question, by dismissing a bug-bear, actually gains by the conviction that Materialism is not an irreligious doctrine, but adding that the advocacy of Materialism was calculated to excite alarm, since very few, even amongst educated persons, had thought upon the subject, and they were of opinion that its public discussion in

the Association was the least likely way to remove prejudices against it. And upon these grounds they protested against the expediency of Dr. Engledue's expressing his "unauthorised, unexpected, and solitary convictions" upon the subject, notwithstanding the expressed desire of the Committee to preserve the utmost freedom of thought and enquiry for each member; the Association, as a body, of course not being responsible for individual opinions.

At the last session of the Association, it was understood that the following session should be held in Edinburgh. The Secretary therefore wrote to Mr. Simpson, some months ago, to that effect, requesting him to make the necessary arrangements with the Edinburgh members for that purpose; and received from Mr. Simpson a reply, stating that he had consulted with other phrenologists there, and they were all decidedly against attempting a meeting in Edinburgh or Dublin. They considered that the meetings should be held in *London only;* and that a triennial meeting would be enough even in London. And Mr. Simpson himself was of opinion that "a meeting *no where* should at present be *ventured.*"

To this the Secretary replied, that in accordance with the Laws of the Association it was incumbent upon the Committee to arrange for an Annual Meeting; and that the original intention was, that the Association should meet once in three years at least in London, and in the two intermediate years, either in Edinburgh, Dublin, or some one of the large towns; again reminding Mr. Simpson of the express understanding that the next session should be held in Edinburgh, and requesting to know whom of the members in Scotland Mr. Simpson had consulted; to which Mr. Simpson replied, that the meeting in Edinburgh was by no means imperative; but that he would ascertain the opinions of every phrenologist, whether member or not, known to him in Edinburgh or Glasgow, and communicate the result to the Secretary.

In a subsequent letter Mr. Simpson stated, that he "had personally seen nine individuals in Edinburgh, all most competent judges, and Mr. Cunliffe twelve in Glasgow. One decided and unqualified opinion was expressed by *all* against *venturing* the meeting in Edinburgh;" and Mr. George Combe agreed with Mr. Simpson, that triennial meetings in London would be the expedient course.

After this, and as, from the communications previous to the last session, it was considered unadvisable to hold the meeting in the provinces, your Committee entered upon the necessary preliminaries for holding the present session in London.

At a recent meeting of the Committee for that purpose, the subject of the declaration before alluded to having been incidentally mentioned by some of the members, Mr. M. B. Sampson, of the Bank of England, proposed that this circular should be entered on the minutes; adding, however, that he had no authority from any one to make such a motion. And at a subsequent meeting of the Committee, Mr. Sampson renewed his proposition in a somewhat altered form. These motions were neither of them seconded, and consequently fell to the ground.

It will scarcely be necessary for your Committee to remind you that, with every desire to give effect to the wishes of any of the members of the Association, they were not empowered to enter anything whatever in the books of the Association, excepting the minutes of their own proceedings,—that their duty is confined to the transacting of the private business of the Association, the various arrangements for the meetings, &c.; and that your Committee would have been altogether exceeding their powers, if they had presumed upon their own authority to enter a declaration of any number of members in the books of the Association.

Mr. Sampson, however, immediately addressed the following letter to Mr. Simpson,—"

(We do not print this, as we gave an account of it in our last number, p. 160.*)*

"The letter was printed and sent round to those members who had signed the protest, with the annexed form of resignation also printed and appended to it."

(This will be found in the same page of our last number.)

"Your Committee regret to add that no less than twenty-six signatures have been obtained to this form of resignation, complaining of the withholding of a right by the Association, which the Association have never yet had an opportunity of granting, (for be it remembered that the declaration has never yet been sent to the Association or any of its officers, as such); and upholding the propriety of "a *sincere* and *fearless* regard for the promulgation of *truth*," the parties withdrawing from the Association solely because the Committee had not consented to exceed their powers, by entering in the books of the Association a protest on the sole ground of expediency, against the expression, by an individual, of an opinion which he believed to be truth, and the truth of which they did not dispute. Amongst these were three members of the Committee, and four other gentlemen sent in written resignations; two of whom, also members of the Committee, grounded their resignations upon the same plea.

Your Committee have felt bound, in justice to themselves, to submit this short statement of facts to the Association, 1st. because your Committee are desirous of having no concealments from the general body of members, and 2ndly. to show that these hasty secessions have not been caused by any informality, or attempt to suppress opinion, on the part of your Committee.

Should any member be desirous of bringing the subject of the declaration more particularly before the Association, it is competent for him to do so at the Business General Meeting, of which due notice will be given; and then would be the proper time to discuss the propriety of recording it in the books of the Association: but your Committee cannot presume to offer any opinion upon the *expediency* of such a course.

Your Committee added the following gentlemen to their numbers:

SIR WM. BAYNES, Bart.	R. C. KIRBY Esq.
GEORGE BIRD, Esq.	S. T. PARTRIDGE, M.D.
G. J. DAVEY, M.D.	PROFESSOR RIGONI, M.D.
M. LE DR. POSSATI,	RICHARD ROTHWELL, Esq.
SAMUEL JOSEPH, Esq.	J. B. SEDGWICK, Esq.
S. G. HOWE, LL.D.	WILLIAM WOOD, Esq.
WILLIAM KINGDOM, Esq.	W. S. B. WOOLHOUSE, Esq., F.A.S.

And appointed Dr. DAVEY joint Secretary with Mr. SYMES.

Your Committee have the satisfaction to add that a considerable number of new members have joined the Association, so that notwithstanding the defections, the actual number of the members is now greater than at any former period.

In the published report of the Committee, at the opening of the 4th session it was stated that, at the close of the session at Glasgow the number of members amounted to 158; 84 new members had subsequently joined the Association, making the number then 242. Last year some increase had probably taken place, but the numbers were not stated; altogether there are now 88 new members. The present number is 283, showing an actual increase of 41 over the last published statement. Amongst the new members, your Committee are gratified to find the names of several ladies.

Your Committee have to acknowledge the liberality of the Phrenological Society, in placing their museum at the disposal of the Association; and your Committee have selected the casts before us as illustrations of various forms of heads. The diagrams are kindly lent us by Mr. Symes.

The cash account will be submitted to the inspection of the members at the Business Meeting, towards the close of the session; when it will be necessary to elect a new Committee, as the duties of your present Committee will terminate with the session.

In conclusion, your Committee, anxious to carry out to the fullest extent the objects of the Association, one of the most important of which is the *advancement* of the science by discussions and investigations calculated to lead to new discoveries, which can only be accomplished by preserving the utmost freedom of enquiry, beg to reiterate the announcement usual with this and other scientific bodies, that they cannot, any more than the Association at large, be responsible for the individual views or opinions of any of its members."

This report was received unanimously. Dr. Elliotson then delivered the following address:—

"Whoever is requested to deliver an opening address and accedes to the request is left uncontrolled in the selection and treatment of his subject, and is not required even to communicate its nature to the committee who have made the

request. If the Association is not answerable for the opinions expressed in any paper which is read, still less can it be so for the matter of an opening address. To resign, therefore, on account of any thing uttered in such an address, appears to me the height of absurdity. To refuse the customary formal votes of thanks, to express *viva voce* dissent from the whole or any part of the address, to deliver a written protest against the whole or a part of it to the Association, may be perfectly reasonable; though it cannot be reasonable to expect the committee, who do the private and not the scientific and public business of the Association, to insert it in the minutes of their own committee and private business meetings, nor reasonable nor decent to expect the committee to put it upon the only other minutes and books of the Association,—those which record the proceedings, and nothing but the proceedings, of the scientific and general meetings of the society. To resign, therefore, because the committee does not put on its minutes of private business a protest on a scientific matter which has formed the business of one of the scientific meetings, and especially a very long and scientific, or perhaps unscientific, protest against what is not recorded in the minutes of the general meetings in more words than these,—"such a member delivered the opening address," the very subject of such address not being recorded, appears absolutely preposterous. Whether such results will follow the present address I know not; but I trust that no members are now left in the Association who can see a plain thing in a perverted aspect or who can act in a ridiculous manner.

Two subjects produced a commotion at our last session. The one was a defence of Materialism: the other was the assertion that distinct cerebral organs might be acted upon distinctly by Mesmeric processes. The former subject it was that caused resignations directly and indirectly;—resignations because of its defence, and resignations because a protest against the expediency of terrifying the world with what the protest styled a bug-bear, both perfectly innocent, and actually serving Christianity, was not put on the private business minutes of the committee. In advocating Materialism, the speaker was actuated, as all men know he can only be actuated, by the highest, the noblest, the most disinterested motives,—to speak what was to his view pure truth, and to his view truth leading to the most important results:—to urge, (dropping all hypothesis, and acknowledging the brain to be the organ of all mental

phenomena, acknowledging these to be its function without uselessly attempting deeper search or any speculation),—to impress, upon mankind, on those who feel a joy and a duty in assisting to improve mankind, the absolute necessity of improving the qualities of the brain by careful selection in marriage, as the whole or any part of every animal can be improved, and by surrounding each individual with such external circumstances as of necessity tend to produce sound knowledge, sound views, and sound conduct:—it being clear that an evil tree cannot produce good fruit, and that a husbandman cannot expect other than wild grapes unless he tills the ground and plants his vineyard according to knowledge, and that, according to eternal laws, a good tree will then produce good fruit, and evil trees by judicious grafting, nay by mere rational and judicious tending, will produce successors which are an improvement upon itself, and so an evil stock at last become a good one. His object was to urge that to look to these matters is the duty of us all: not barbarously to punish those whose bad organization and bad education and bad circumstances should render them objects of pity: to do no more with evil doers than the protection of society demands: and to labour strenuously to change for the better the wretched disadvantages under which the mass of mankind are trained from their infancy and still live when they have become adults. To urge that such truths must tend, not only to this benevolent care of others, but to universal charity,—to making allowance for the evil deeds of every one, to judging not others, as we know that the worst man did not make himself, that the defects of his bad nature are to be lamented since he was born in sin and *shapen* in iniquity, and because we fully appreciate the disastrous circumstances in which he may, without any fault of his own, have been placed. While universal benevolence, activity for the welfare of all others, and forgiveness of all injury is thus promoted, no less so is humility. For whatever is good in us we must acknowledge not to be our own but an undeserved gift; and whether a man believes all goodness comes as grace vouchsafed by the "Holy Spirit," or is the result of the happy combination of the natural elements within him, it is all the same,—he can take no credit to himself: and, though we cannot be accountable for our natural bad or good dispositions, their existence, being a constituent part of us, ought to render us humble in our own conceits. In regard to the doctrine of a continuance or repetition of existence, this, being beyond all possibility of experience, must rest on totally different

grounds than physiology,—must rest upon a revelation, and the revelation upon its own evidences. Philosophy leaves these matters untouched, being concerned with the natural and not with the supernatural, and the importance of a revelation should be heightened in the eyes of its true believers, by such matters being left to rest entirely upon it, without the aid of philosophy.

The other subject which produced a commotion in our last session was the introduction of Mesmerism: and I now introduce it again, and shall make it the subject of the present address.

The truth of mesmerism is now as extensively admitted as the truth of phrenology. The science of the physiology of the brain never made the rapid progress in society that mesmerism has made within the last two or three years. The progress of mesmerism has accelerated every month. In the last twelvemonth, since we assembled last summer, it has been rapid beyond the most sanguine expectation. Whoever at present disputes the reality of mesmerism is considered to declare himself at once entirely ignorant of it. Now no circumstance, no books of any of Gall's disciples or disciples of his disciples, no lectures, no societies, have ever given the impulse to the reception of phrenology which has been given by mesmerism. Where I formerly converted one, I have since by means of mesmerism converted a hundred, to the truth of phrenology. I have never shewn the excitation of Gall's cerebral organs by means of mesmerism without converting several persons who had up to that moment on all occasions ridiculed phrenology. Those phrenologists who scout mesmerism are therefore the most ungrateful of mankind: and, while ungrateful, they shew how little they have profited by the intellectual philosophy of the science of which they are votaries, and by the experience of man's waywardness and inclination to obey one or two of his feelings uncontrolled, rather than his intellect and his duty to establish a harmony of action among his organs and his feelings. True cerebral physiology teaches us that we know nothing of the universe but by experience; that we cannot before-hand presume upon what is or what is not, without more or less experience bearing upon the points. The phrenologist urges this upon all who object to his science without having examined any of its facts, nay, without having reflected upon it: and he knows that the mass of mankind never reflect, that we have music for the million, but that we want something of infinitely more importance, in comparison of which music, pleasant as it

is, is trifling and waste of time,—*thinking for the million*—and that the mass of mankind hold a *mass* of opinions upon which their knowledge does not qualify them to hold *any* opinions at all. Yet will he act towards mesmerism in precisely the way which he condemns in the case of phrenology and any other science than mesmerism,—transfer it to the limbo of vanity without having condescended to examine it. In acting thus and shewing also how little he has profited by the intellectual philosophy of his science, he also shews how little he has profited by its moral philosophy,—how little he has felt, how little he has been penetrated with, what he professes: how lost upon him has been the great lesson of cerebral physiology,—that self-esteem, that love of man's fair word, that pecuniary interest and every other selfish impulse, that firmness of purpose, are all the mere functions of certain portions of the cerebral mass, and that to be the slave of the action of any one of them or of more than one of them, while we have a noble mass in front and in the upper part of our brain, to which from its amount and its position all others should be subject, is mean indeed; that, since our brain is a complication of organs, co-operation and harmony must be indispensable to the due performance of its functions: and, above all, for intellectual faculties to be subjugated, for judgment to be perverted, for error to be blindly adopted and retained, for truth to be unperceived and to be scouted, through over action of mere impulses, which are as strong in brutes as in ourselves, is indeed a disgrace to humanity and a proof that education has been inadequate.

If, in acting thus, the intellectual and moral lessons of cerebral physiology are set at nought, it is also forgotten that Gall did not consider mesmerism foreign to his subject, even above thirty years before the idea of exciting individual cerebral organs by its means had been suggested. In his great work he treats of mesmerism, because it is alleged to produce remarkable phenomena in the nervous system. He found it impossible in describing the functions of the brain and nerves to pass by the phenomena said to be induced by mesmerism, even though he himself had seen no evidence of the higher description of them and therefore rejected these. He admitted that, on such authority as that of Professor Walther and Professor Reil and a host of others, they demanded his attention in common with all the ordinary phenomena of the nervous functions. Nothing, it is true, was witnessed by him which satisfied him that one nerve could perform the functions of another—that any other part than the eye could be an organ of vision, than the nose an or-

gan of smell; nor that vision could be exercised through perfectly opaque bodies or in reference to absent persons and distant places; that foreknowledge could occur, and knowledge of languages and things that had never been acquired. He rejected both the statements and the spiritual explanation of them. Professor Walther had given as a reason for them, that "all the nervous system is an identity and a totality—a pure transparency without cloud, an infinite expansion without bounds or obstacles—such is universal sense:"—"as in the waking state the soul is more closely and intimately united with the body" and "natural sleep is a more intimate communication of our soul with the universal soul of the world, so in magnetic sleep our soul is united in the most intimate manner with the soul of the world and with the body, and with the latter not by means of the nervous system only, but immediately in all its parts and members, so that life is no longer a particularity but an original life." To this Gall replies, "If any one is convinced of these marvellous fancies, and especially if he comprehends them, he is justified in asserting that such a doctrine exercises the most important influence upon the whole of nature." After remarking that the human mind always turns in the same circle—that Plato and Socrates had taught that our souls knew every thing originally, were in intimate communication with the universal soul of the world, and that their connection with the body did but impede the free use of their knowledge, he answers, with the playful satire which was so delightful in him, that, "if, in mesmeric sleep, our soul becomes intimately united with the soul of the world, none of the incredible tales of mesmerism can be doubted:" "all wonders are explicable by the intimate connection with the universal soul of the world." "We will not ask how the soul can be intimately united with the body and with the soul of this world at the same time: how it can be confined in its narrow prison and at the same moment detached from all its ties: how the soul of the magnetiser and the magnetised can be mingled and afterwards separated again." But, though Gall rejected the phenomena of clairvoyance, as no patient whom he examined exhibited them, and I understood that he saw nothing of the kind that ought to have satisfied any person, and saw the quackery of mesmerism that still abounds as it does in all parts of medicine, he admitted the reality of mesmerism, and details his own personal experience. "How often," he says, "in intoxication, hysterical and hypochondrial attacks, convulsions, fever, insanity, under violent emotions, after long fasting, through the effects of such poisons

as opium, hemlock, belladonna, are we not, in some measure, transformed into perfectly different beings, for instance, into poets, actors, &c. Just as in dreaming, the thoughts frequently have more delicacy, and the sensations are more acute and we can hear and answer; just as in ordinary somnambulism, we can rise, walk, see with our eyes open, touch with our hands, &c.: so we allow that similar phenomena may take place in artificial somnambulism, and even in a higher degree."

He recounts his own susceptibility. Having, while in contemplation, placed his hand upon his forehead, and walking backwards and forwards several times, with his fingers over the hairy part of the front of his head, he remarked a gentle warmth, like a vapour, between his hand and the upper part of his cranium; he felt a heat ascend towards his shoulders and cheeks, heat in his head, and chilliness in his loins. The same thing having occurred several times arrested his attention; and he repeated the experiment, and always with the same results. If he continued to move for some moments with his hand suspended, the same phenomena occurred. "The eyes become painful, the tongue no longer articulates, twitchings of the face occur, respiration grows laborious, and sighing and oppression follow; the knees tremble and totter; and some hours of repose are required to restore him perfectly. He has often, by the continued movement of the hand, produced similar phenomena in persons not previously aware of them. He has produced even deep and prolonged fainting; he has, in regard to this peculiarity, a particular affinity with persons of both sexes who have fine and rather curly hair. They act upon him in this manner, and he is able to distinguish, by this singular impression, if it is an individual of this description or not, who at a distance, in a numerous assembly, moves his hand over the superior anterior part of his cranium. On the other hand, he can act upon persons of this constitution only. The rapidity with which he loses his senses, and especially the disagreeable impression produced by an inexplicable depression, have prevented him from pushing this and obtaining further results."

Gall goes still farther: even adopting the hypothesis of a fluid. "We acknowledge a fluid which has an especial affinity with the nervous system, which can emanate from one individual, pass into another, and accumulate in virtue of particular affinities, more in certain parts than in others." "We admit the existence of a fluid, the subtraction of which lessens, and the accumulation augments, the power of the nerves; which places one part of the system in repose, and

heightens the activity of another; which therefore may produce an artificial somnambulism."

"We should in general regard the magnetic fluid as a great exciter of the nerves, able to produce favourable or injurious effects in diseases, and like other fluids subject to certain laws, the knowledge of which must be the basis of manipulation. It must, therefore, always be a very important object to the naturalist, provided he guards against his own illusions and those of others."—*4to. work, vol.* i.

If Gall thought mesmerism sufficiently connected with the phenomena of the brain and nerves to introduce it into his great work, the members of this Association were hardly justified in opposing and censuring its mention at our meeting, where it was introduced as a mode of corroborating the truth of Gall's organology and a means of making further discoveries in the functions of the brain. Mr. Richard Beamish well remarked that it would have been as right to object to the consideration of Mr. Hawkins's callipers for taking the dimensions of the cranium on the ground that mechanics was not a branch of science or art which formed the business of the Association. Here was another sad example of the failure of Cerebral Physiology to expand the intellect and subdue wrong feeling.

I may, perhaps, be allowed to mention, incidentally, that Gall, before his death, shewed a disposition to give more credit to mesmerism than previously. Dr. Foissac states that Gall, finding his end near, requested Dr. Foissac to take a somnambulist to him for the purpose of consultation; and that the youth, though not informed of the name or disease of Gall, correctly pronounced that he had an organic disease of the heart and a great tendency to paralysis, and prescribed certain treatment, which, however, was refused.

All who have paid sufficient attention to mesmerism to be qualified to form an opinion respecting it admit its truth, just as all those who have paid sufficient attention to phrenology to be qualified to form an opinion admit *its* truth. It is an established fact, that, by means of mesmerism, complete, or more or less extensive, stupefaction or excitement of the cerebral functions may be induced: and also simultaneous stupefaction and excitement of different cerebral functions. This, however, was not considered to bear at all upon the doctrine that distinct cerebral faculties are the powers of distinct portions of the brain. Those who fancy that the whole brain performs all the cerebral functions as one homogeneous mass,—that it all works in all cerebral manifesta-

tions, see nothing different when in sleepwaking a patient is highly facetious, or imitative, or affectionate, or violent, or musical, &c. &c., or remarkable for the elevation of more than one of these faculties and the complete inertness of others. For my part, I cannot conceive how these varieties can be explained but by the various condition of different portions of the brain. The truths discovered by Gall of the great relation between the bulk of different portions of the brain and the native strength of different faculties make it certain that these varieties of phenomena result from the various conditions of various portions of the brain. The reason of these various conditions of various portions of the brain, in the mesmeric state, had, till lately, appeared to be either individual predisposition in the various cerebral organs, or some cause of individual excitement in the common external circumstances, sympathy with the mesmeriser, or the exertion of his will. Patients exhibit their characteristic mesmeric phenomena of all descriptions without our being able to give any other reason for it than that they are actually disposed to this phenomenon or that. Some go to sleep merely; some talk; some grow rigid; some cataleptic, being moulded into any form; some may be drawn by distant movements of the hand of a bystander this way or that; some feel no mechanical injury, but feel heat and cold, &c. &c.,—from the very same treatment by the same operator, and perhaps from the identical manipulations, he mesmerising more than one person at the same moment, and perhaps not knowing what will be the result.

So it is with the respective organs of the intellectual and moral faculties. The respective phenomena which occur according to the predisposition of each patient may, when the predisposition exists, be excited in various ways. In some, particular phenomena are produced by the mere will of the operator, without any external process. It is said that he can will them to awake; will them to sleep; will an arm or leg to be paralyzed or rigid. In others, external manipulations are required. For instance, passes must be made near particular parts, as an arm or a leg, in certain directions, with or without contact; particular parts must be pointed at; steadily looked at; touched or breathed upon. That such methods can produce effects without any assistance from the will is found by strangers giving rise to phenomena, unconscious of what they are about, or, so far from willing effects, not knowing while they acted what was to take place, or absolutely, from prejudice, hoping that no effect would ensue. This is shewn in patients of such high susceptibility that they may be termed mesmerometers. The Okeys had this exqui-

site susceptibility. Many a stranger, not knowing who they were, has caused them in their ecstatic delirium to drop senseless, from merely gesticulating near them in earnest conversation; a baby has done the same when moving its little hand in play repeatedly before their face. The same results will arise from the same means behind the backs of patients or before their faces, in sleep as well as in the waking condition. Nay, intermediately. An inanimate substance touched or breathed upon for a longer or shorter time by any one, may, when brought into contact with a person thus susceptible, produce an effect. Water, in which a stranger's hands had been plunged in washing, has rendered the Okeys rigid and senseless in their ecstatic delirium on their washing their hands in it. A piece of money, touched by another who gave it them from his own hand, in perfect ignorance of its being able to be mesmerically charged, and in perfect ignorance who they were, would stiffen their hands, then their whole body, and stupify them.

Before phrenology was known, and among those who are ignorant of it, or who are both ignorant of it and reject it, the thought could never have occurred of mesmerising distinct portions of the brain, as we are accustomed to do distinct portions of the rest of the body, an arm, a finger, an organ of sense. Neither did any phrenological mesmeriser ever think of doing this before the fact presented itself spontaneously to us. I now wonder that, in the midst of innumerable experiments, during the last five years, I never once thought of mesmerising distinct cerebral organs. But neither the possibility nor impossibility ever occurred to me. The fact presented itself to Dr. Collyer in America, to Mr. Mansfield in the University of Cambridge, and to Mr. Atkinson in London, suddenly, unlooked for, and without any one of these gentlemen knowing that it had already occurred to another.

Dr. Collyer first discovered, and quite accidentally, in November, 1839, at Pittsfield, in North America, the possibility of exciting distinct cerebral organs by contact with the corresponding portions of the surface of the head.* The evidence of this date appears sufficient. At a party, when mesmerism was the topic of conversation, he threw into the mesmeric sleep a young lady who had always refused to allow him to examine her cerebral development. He took this opportunity

* *Psychography, or the Embodiment of Thought, with an Analysis of Phreno-magnetism, Neurology, and Mental Hallucination.* By Rob. H. Collyer, M.D., Philadelphia. 1843.

of examining it with his hands, and, to his astonishment, as he touched over the organs of Self-esteem Combativeness, Wit, &c., the respective faculties went into action. He was, however, already so excited with the occurrence of clairvoyance at this period that he confesses he paid very little attention to the circumstance. In Louisiana, during the following spring, he produced the same results; and, having become a lecturer on mesmerism at Boston, in the spring of 1841, he publicly demonstrated such facts there as early as May—above two months before any other person in America pretends to have made similar observations. However, in October, 1842, he was convinced that he had been mistaken, and declared that he had claimed priority of what he no longer held to be a reality.* He does most *positively deny*, in the pamphlet published two months ago, "that the organs *were ever excited* by the *transmission* of any force from the fingers.† This I have proved," continues he, "not to be the case in about fifty new subjects; when no knowledge whatever was known of phrenology by the recipient, no accurate result followed. Those experiments are so very delicate in their nature, that the whole host of mesmerisers have been led astray; not one but admits the truth of Phreno-mesmerism by the direct application of the fingers on the skull." A postscript to the pamphlet contains an extract from a letter of my own, in which I urge that "I affect some of my patients by *pointing* only, when their eyes are closed or bandaged, and if any stranger, unacquainted with phrenology, points, and I do not know where he is pointing, the effect is produced;" and an avowal that he has now seen this done by Captain Daniell, a friend of mine from England, and several times done it himself, but he adds that he has "attributed it to the captain's will." In a letter from Dr. Collyer, dated the 17th of last month, and received by me last week, he writes, "Since I received your communication, which says you have repeatedly effected this by pointing, I suspend my opinion; I am inclined to think I accomplished that last night again, when there was no possibility of either party being acquainted with phrenology." In America, also, the Rev. Le Roy Sunderland made experiments upon the subject after Dr. Collyer, and Dr. Buchanan produced effects in the waking state by contact with portions of the head of persons who had previously been found susceptible of mesmerism.

On the 17th of January, 1842, I informed the London Phrenological Society that I had received, in the preceding month, several newspapers from America, containing accounts

* p. 10. † p. 15.

of cerebral organs of intellect and feeling being excited and stupefied at pleasure, like other parts of the body, with mesmerism, and that I had sent them to Mr. Prideaux of Southampton with a request that, after having read them, he would transmit them to Dr. Engledue at Portsmouth, with a request that this gentleman would read them and then forward them to Mr. Gardiner of Roche Court. When Dr. Engledue received them, he was leaving home for Mr. Case's at Fareham, where he was to meet Mr. Gardiner and Mr. Mansfield and hear the detail of some new experiments made by those two gentlemen. He put the packet into his pocket, knowing no more of its contents than that they were mesmeric matter, heard some most curious and novel details of the excitement and stupefaction of distinct cerebral organs by mesmeric processes, and then took out the packet, telling them that he understood it was something mesmeric and he would read it. On doing so, the amazement of the whole party surpassed description. They heard details from America of novelties similar to those which they had been listening to the moment before. Mr. Mansfield was a young gentleman of Hampshire, studying at Clare Hall in the University of Cambridge. In the University he met with a gentleman, eighteen years of age, highly susceptible of mesmerism, and who would lose his sense of time, declaring he had been in a room but half an hour, when he had been there two hours and upwards, and referring to events as having occurred but a few minutes before, when more than half an hour had elapsed. On Mr. Mansfield breathing upon the organ of Time, he named the period precisely. "On another occasion he was eating his dinner, and became exceedingly facetious, his conversation flowing in a strain of ludicrousness absolutely irresistible. Mr. Mansfield touched the organ of Wit, with the intention of arresting his flow of humour, instantly his countenance assumed a grave appearance; and though his conversation continued, the humour, vivacity, and drollery entirely disappeared. After a few minutes, Mr. M. blew upon the organ, and immediately the comic strain was again indulged in. The organ of Alimentiveness was paralyzed in the same manner, and again excited; and also the organ of Firmness."* Mr. Mansfield had related these things to Mr. Gardiner, who, with great enthusiasm, entered upon a course of experiments upon the subject, which he communicated that evening to his friends, and ultimately published in the *Hampshire Telegraph*.

As soon as I had made this statement to the Society, Mr. Atkinson rose, and said that he had made similar observa-

* Dr. Engledue's *Cerebral Physiology and Materialism*, &c. p. 22.

tions. A lady thrown by him into the mesmeric state, in November, 1841, placed the points of her fingers over the various cerebral organs as they were spontaneously excited, feeling a sensation in each, and thus disproving the assertion of Mr. Lockhart, in the *Quarterly Review*, that we are never conscious of the seat of any phrenological organ in its excitement. Mr. Gardiner had noticed pain in the organ of Music when he played discords in the hearing of a mesmerised patient; and, indeed, we must all have noticed local pain in disagreeable or morbid excitement of individual organs. Mr. Atkinson, in another case, excited various cerebral faculties in rapid succession by suggesting appropriate ideas, and the patient as rapidly applied the ends of her fingers over the respective organs. He informed us that he was thus led to attempt the excitement of individual cerebral organs in the mesmeric state with the fingers, and succeeded.

How experiments have since been successfully tried all over the kingdom, I need not inform the Association.

There can be no doubt that excitement of cerebral faculties, singly and in various combination, in the mesmeric state, may be the result of mere suggestion. If the patient has an idea of the situation of an organ, such is often the excitability in the state, that the mere contact of any thing felt in that situation will irresistibly impel him, without any desire to deceive, to fancy it excited and thus cause its excitement. Nay, by misinforming a patient as to the seat of organs, Combativeness may be excited by touching over Benevolence. Further still, if an association is established in a patient's thoughts, a faculty may be excited by touching a distant part: Benevolence by touching the nose, and Combativeness by touching the chin: and combined actions and states of different organs may be produced in the same way. No wonder therefore that some fancy they have discovered two hundred new organs, and organs too for aerostation, gambling, drunkenness, insanity, felony, and I cannot tell what other absurdities.

I have a patient, an excellent little girl, who I know would not practise any deceit. Her mother, at eleven years of age, was a spontaneous somnambulist. She, at the same age, has spontaneously fallen into fits of somnambulism, and in this state I have mesmerised her. She will sometimes mimic irresistibly: have greater strength than in her natural state: be cheerful or ill-tempered: and fall into various states, ignorant generally in one of all that has occurred in the others. Now I can effect any thing in her by imagination. Without a single pass, but by merely saying, "When I touch the arm of

my chair twice, when I lift a book off the table, (or something else similar) I wish you to fall asleep," she falls into the sleep-waking state, her eyes being just open; and by similar means I can wake her, or change her into various moods and states, there being generally no memory from one to another. I *know* there is no deception here: and yet from her being spontaneously somnambulist, spontaneously mesmeric, so to speak, imagination has this force over her.

When therefore phrenological experiments are made in the mesmeric state, there should be no contact, nor any thing which can communicate to the patient what is expected; or, if there is contact, we ought to be absolutely certain that the patient is ignorant of the nature and situation of the organs. Then, again, the power of the will of the mesmeriser probably may do much. I myself have never produced any mesmeric effect by my will. But so many persons have related experiments to me which appear satisfactory that I must admit its influence. I therefore allow that there has been extreme fallacy in the views of experimenters, and much injury to both phrenology and mesmerism: that unreal organs have been thought to be discovered, and false views taken of mesmeric influence. Still there can be no doubt of the fact of excitement and stupefaction of individual cerebral organs by mesmeric influence.

It would be strange, were this not the case. For the brain is but an organ of the body, and its separate portions like so many separate portions of other organs. A great fault has been committed by physiologists and pathologists in not viewing the brain and its functions exactly like those of all other organs. Its composition and organization are peculiar; but still it is an animal compound and organization, has blood circulating most abundantly through it, and possesses bloodless vessels and fibres, and pulpy matter; and is of necessity subject to all the general laws of structure and function with all other organs, both in health and disease. If, therefore, other parts and portions of other parts can be excited and stupefied or relaxed by true mesmeric means—by an occult influence, it would indeed be singular if this were not the case also with the brain. If phrenology is true, and if mesmerism is true, then we might presume that individual cerebral organs would in many mesmeric patients be acted upon like the individual parts of an extremity or the individual organs of sense; but not in all, because we cannot affect every other organ or every portion of every other part, at pleasure, in every patient. To be certain that the effects on the cerebral organs result from mesmeric agency, I conceive,

1. That the subject should have no means of knowing what is intended: that not a word should be uttered or any thing done which could by the slightest possibility suggest to him the expectation of the operator. There should not even be contact over any organ, unless it is known with *absolute* certainty that he is totally unacquainted with phrenology. Thus will suggestion, association, imagination, be prevented from acting.

2. The operator should will nothing: he should, if possible, not know to what cerebral organ he is pointing, that the will may be prevented from acting.

If the subject is ignorant of the cerebral organs, or ignorant of the spots over which the influence is being exerted, and the operator does not will or know what organ he is influencing, and the established faculty is excited always, or as often as any other mesmeric effect, or a vital effect of any kind from any cause is produced, I should consider the proof complete.

Now these conditions I have seen fulfilled times innumerable.

1. In some subjects, I or any one else can mesmerise distinct cerebral organs without any contact, but by merely pointing to the organ behind the subject's back, the subject being in perfect somnambulism with the eyes closed and bandaged. If it is said that the subject can feel the temperature of the finger, I reply that this is very unlikely through the hair; that the effect ought to come at once, as when there is contact, whereas it comes slowly, not perhaps for one, two, or more minutes; and that the temperature of the finger of the operator is the same as that of the subject's head. I have breathed with my warm breath and blown upon or held very cold substances close to the head of patients, far more sensible of temperature than in the natural state, so that they felt the cold or warmth, though they had no sense of touch, but without effect; and the moment there has been contact, the organ has gone into action. Again,—some of these very patients have not believed that any thing was touching their head, while it was touched, and the effect came. Sometimes the effect lasts some time after you have ceased to point at or touch over an organ; and sometimes the effect of the manipulation comes on very slowly. If time is not taken, but the operator hurries on to manipulate another organ, the effect may continue while he is thus engaged, or may not come on till he is so engaged; and thus there will be confusion, and he may pronounce that the experiments have failed. This is common in mesmeric experiments on other parts, and was one cause of poor Mr. Wakley's blunders,

when he presumptuously made experiments and drew conclusions in perfect ignorance of the science.

These effects have as regularly ensued, when I ascertained to a certainty that the subjects were not aware what cerebral organs were manipulated; and in other subjects in whom contact is requisite I carefully ascertained the same ignorance to exist, before I first made any experiments upon them.

2. My will has hitherto been powerless in all mesmeric experiments. I have never yet accomplished *any thing* in mesmerism by it alone. However long and strongly I have willed, I have hitherto done nothing without the eye, manipulation, contact or approximation with respect to the subject, or some substance afterwards brought into contact with or approximation to him, or by the breath or saliva, which are substances originally in contact with oneself. Nay, I have never satisfied myself that I have increased the power of other proceedings by the most intense will, or impaired the result from not willing at all. A daily proof that the will is not the great cause of mesmeric effects is, that their varieties come out in different subjects quite unexpectedly; and when persons manipulate who know so little of the matter as not to comprehend what they find themselves produce.

I have willed the excitement of distinct cerebral organs, but always in vain. I have looked intently at the situation of distinct cerebral organs, and willed powerfully, but always in vain. In mesmerising distinct cerebral organs, I have willed nothing; but talked and thought of other things and looked carelessly in other directions; and the effect has come as soon and as perfectly as when I willed to the utmost at the same time.

The inefficiency of the will was strikingly shewn in one of my cases. I had a patient, an epileptic young gentleman, in whom I could excite certain faculties by breathing on the respective organs. I had another, an epileptic young lady, in whom I could excite them by contact or pointing. Finding that result in him, I attempted to excite them by breathing on them in her; but always in vain, though I have often breathed till I was nearly spent. On the contrary, when they are excited, breathing instantly stupefies them as it does in all my other subjects excepting him.

Again; in her I touched over or pointed to the organs, expecting to find the manifestation resemble that in other subjects; but soon found that I affected the side only of the brain at which I manipulated. I could scarcely believe my eyes; but I found that if I took her hands in one of mine,

and manipulated one organ of Pride, the corresponding hand only was forcibly withdrawn from mine; and if I manipulated one organ of Friendship, the corresponding hand only squeezed mine violently and carried it up to her bosom. To my farther astonishment I discovered that the two halves of her brain would act oppositely at the same moment:—that if I took both her hands in mine, and pointed to the organ of Pride on one side and of Friendship on the other, the one hand would be forcibly withdrawn from mine, and the other carry my hand to her bosom, at the very same moment. So far from willing all this, I was taken quite by surprise. Yet such is always the case in her.

One day I was shewing these facts to a friend and pointed to one organ of Pride. We began to converse earnestly and I to look at him and almost forget my patient. To my surprise, the hand of the side opposite to that in which lay the organ to which I had begun pointing was violently withdrawn from mine. But I presently found that, from not attending to what I was about, I had unconsciously moved my finger over the middle line of the head, and that it was actually pointing to the organ of the other side.

When Dr. Engledue was with me one day, and she in mesmeric sleep with her eyes closed in a high chair, I took her hands and sat looking at them only; he stood behind her chair, looked the other way, and pointed at random to what he guessed might be the situation of one organ of Pride. Presently, *both* her hands were violently withdrawn from mine. We looked at her head, and found that Dr. Engledue who, it turned out, had pointed with two fingers, had by a strange chance pointed exactly over the middle line, so that a point of a finger was over *each* organ of Pride.

After a number of mesmeric experiments, a patient often becomes altogether insusceptible of more of that kind; sometimes insusceptible of all mesmeric impression; so that he remains wide awake, and fatuitous and delirious for a longer or shorter time. Experiments with mesmerised metals after frequent repetition during an hour or two will often utterly fail. By waiting a little, sometimes they will act again; but if the experiments have been numerous, they may not act again during that day. Ignorance of this was another source of poor Mr. Wakley's ridiculous conclusions. Now this holds good respecting the cerebral organs. After many experiments, no more mesmeric impression may be possible. But a curious occurrence took place in my patient whose organs can be excited separately in either half of the head. I had accidentally made my experiments on one half of the head

only, and, after complete success, I could produce no farther effect,—the organs I had acted upon ceased to be impressible. I then began with the organs of the other side, and all my experiments succeeded as beautifully as they had done on the exhausted side. This is a perfect argument against those who would explain the ultimate failure of mesmeric experiments by the fatigue of the patient's volition.

Again, persons totally ignorant of phrenology, and even of the reason of their pointing or touching, produce the effects. After the experiment with Dr. Engledue just related, he and myself put a minute piece of paper over each organ of Pride, and I desired a man-servant, who was perfectly ignorant of phrenology, to come into the room, stand behind her chair, and point with one finger over either of the pieces of paper he chose. I took both her hands in mine, and Dr. Engledue and myself looked aside, carefully avoiding to see to which organ of Pride the man was pointing. At length one of her hands withdrew forcibly from mine; we looked at her head, and found the man pointing to the organ of the same side. The experiment was repeated with the same result. The man does not to this hour know why he was desired to point. The patient, too, was as ignorant of phrenology as the man, and, perfectly ignorant of what we were doing.

Just as the point of the nose is often more susceptible than any other spot covered by skin, I have often found the point of the operator's nose act more rapidly than the points of his fingers in producing the ordinary mesmeric effects; and so have I found it in her with respect to the cerebral organs. This shews a peculiarity of influence, and yet what is done by contact of the operator's fingers over the cerebral organs can be done by contact with other things, though less vigorously. In all my cases I can excite the cerebral organs by the contact of a paper cutter or the corner of a book. Whether this could be done in subjects whose cerebral organs have not been previously excited by contact of the fingers I am ignorant. It cannot be urged that any thing is conveyed from the operator's hand through the substances held by him, because, if he moves the patient's head so that the situation of the organ shall be brought against any hard body, the effect occurs as readily as if a hard substance is brought into contact with the head. But I have never been able to produce effects by *pointing* with any thing else than the living body. Mr. Atkinson observed the effect of such contact of inanimate subjects long before I did, and ascribes it to the sympathy of the brain with the pressed surface.

In six of my patients am I able to excite distinct cerebral organs. In *all* I can excite *Benevolence* and *Friendship*, *Pride* and *Destructiveness*. In three I can excite these four only. In one, Veneration also; in one, Veneration, Music, and Wit also; and in one, Music and Color also. In four I can excite the organs by merely pointing; and these are the three in whom I can excite Benevolence, Friendship, Pride, and Destructiveness, and the one in whom I can excite only these and Veneration.

Three of these six patients cannot speak or see in the mesmeric state, and shew the action of the Benevolence, Attachment, Pride, and Destructiveness, by silent language. Under Pride the countenance scowls, and the head rises and retires from me; under Destructiveness the look is furious, and the head is agitated, and also withdrawn from me; under Benevolence the head approaches me again, and the countenance relaxes into placidity; under Friendship there is an expression of delight, and the head comes towards me. In two cases the body is all rigid; but in the others, the hands squeeze mine ardently in Friendship, and repel them disdainfully in Pride. Under Destructiveness the violence is sometimes great. In all but one the effects are instantly arrested by breathing on the organ; and in them the state of feeling may be changed at pleasure and with rapidity, if the organ from which the finger is removed is breathed upon while the finger is removed to another. The expression of the passions in the countenance, hands, voice, and gestures, is exquisite; such as nature only, or the most finished actor, can present.

Sometimes just as persons who have been mesmerised with effect can have such local effects induced as rigidity or palsy of the extremities, without being brought into the general mesmeric state, so distinct cerebral organs of those who have been mesmerised with effect can, it appears, be excited by local mesmerisation in the natural state.

The importance of mesmerism in diseases of the brain is probably very great.

Phrenology has hitherto done little for the cure of insanity. The modern improvements in its treatment originated with the benevolent French physician, Pinel; and consist in treating the insane with all possible kindness, avoiding every thing likely to irritate them, doing every thing to make them happy, and allowing the utmost scope to the healthy action of every faculty. I am not aware of any improvement which can be fairly attributed to phrenology; though the physician who is ignorant of phrenology and treats the insane, must be like the peasant who tills the ground and

reaps the corn without knowing the meaning of the words geology or botany. But by means of mesmerism let us hope that phrenology may do something for the insane. The general benefit resulting from mesmerism in insanity and other diseases of the brain and nervous system, I have begun to publish in the Zoist: the local benefit will ensue from the general administration, just as other local diseases, ulcerations, pains, &c. &c., are benefitted by it, and just as local diseases of various kinds are benefitted by general means,—a periodical pain by pills of quinine, or an ulcer by pills of mercury. But, since, in such experiments as have been related, we know that distinct parts of the brain may be subjected to mesmeric influence, much may be hoped from its proper administration in monomaniacal and other affections of the brain. As the present treatment of insanity is so insignificant beyond the regimen of the patient in the full sense of the word, and mesmerism is so powerful an agency, especially upon the nervous system, it is the paramount duty of all concerned with the insane to make themselves well acquainted with phrenology—the true cerebral physiology,—and with mesmerism, and diligently to avail themselves of the two. Many persons confined for insanity are really in a mesmeric state, though this is not known and would not be readily believed by their medical attendants.

Discoveries in the functions of the nervous system cannot but be made by means of mesmerism. Extraordinary states, occurring too rarely in disease for much satisfactory observation, may be produced artificially, and thus observation rendered easy. I have learnt through mesmerism the character and nature of diseases of which I before knew scarcely any thing, and of which the majority of the medical profession know nothing, and much of which from their ignorance they blusteringly or sneeringly deny. I have discovered nothing, but I hope soon to publish some remarkable facts in corroboration of discoveries made through the revelations of a patient to Mr. Atkinson.

After Dr. Elliotson's address was finished, Dr. Engledue related the following Case:—

The father of a large family was suddenly seized with a desire to kill one of his children, whilst they were all assembled at the dinner table. The desire was not completely

ungovernable. He said that he felt "as if he should be compelled to destroy his child." He retired from his house and did not return for several hours, when the desire had almost vanished. Dr. E. stated that he had been attacked in this dreadful manner several times, always suddenly and without any apparent cause. The application of the laws as lately defined by the judges was referred to, and consequently the lamentable position in which this individual would be placed if an increase of diseased action on the brain should impel him to take the life of his child.

Dr. Davey stated, that he had met with several similar cases. A few weeks previously he had been summoned to attend a female who had been suddenly seized with the desire to kill her husband. She was a married woman, the mother of five children, of bilious lymphatic temperament, and awoke in the middle of the night about three months since, feeling dreadfully uncomfortable and irritable. She says she knew not what to do to relieve herself; but seeing her husband lying by her side, it burst into her mind that she must kill him. She tried in vain to conquer the desire,—it increased in intensity, and she found she could not resist it. Feeling dreadfully conscious of the awful deed which threatened her, she screamed out for help, and at the same moment jumped out of bed to get the poker or some other weapon with which to execute her fell purpose. The noise she made awoke her husband, and so the lives of both were most probably saved.

Two months previously she had had a similar paroxysm. This occurred very soon after her dinner. It came on as suddenly as an attack of hysterics, at the time she was weaning her infant child; and, finding herself impelled to murder her offspring, she ran screaming to her husband, who was in a garden on the premises; and had she not found him, the poor woman has said with tears in her eyes that she must have killed it. Two years ago she attempted suicide by drowning.

Second Sitting.

July 4th. Dr. ELLIOTSON in the Chair.

Mr. Atkinson read a paper, of which he has kindly furnished us with the following abstract.

"His object was to shew the importance of mesmero-phrenology as a means of convincing the world of the truth of Gall's discoveries, and to advance the science of cerebral physiology. He desired to lead others over the ground which he had traversed with so much success,—to put them in possession of the facts by which he had been led, and to explain the course which he had pursued. He fully answered the objections which had been urged against the conclusions which he had drawn from what he had observed: shewing distinctly that there was neither mental sympathy nor suggestion in any of the cases to which he referred: that thought-reading, like clairvoyance, was an exception and not the rule, for that he had found it impossible to influence his patients by his thoughts or to lead them by suggestions. He then explained the effects which had been exhibited by Mr. Spencer Hall to arise from the action of combined forces, which would be seen to be the case when the origin of the muscular and the physico-functional powers were made known; a knowledge of which would be seen to be of the first importance, as completing the discoveries of Sir Charles Bell whilst correcting and furthering the views of Gall in some of the most essential points; and thus at once setting at rest the question which has caused so much discussion amongst physiologists in all ages,—the question of the functions of the lesser brain and the origin of the muscular and physico-functional powers, including those of motion and sensation. The answer of Gall to Magendie and Fleurens he considered to be most unsatisfactory. It was assumed that the whole cerebellum was the organ of Amativeness, and the necessity of examining it with reference to the powers of feeling and motion was almost entirely overlooked. But a mesmeric somnambulist has now led to the discovery of the true functions of the cerebellum, where observation through all other means has failed, and the greatest physiologists with their probe and knife have only continued from time to time to perplex the question the more.

"Mr. Atkinson then gave an exposition of what he conceived to be the true philosophy of action; shewing that every excitement or action arose from one mass impressing another when brought into relation: that nothing ever was or could be free to act of itself or to move by chance: that mind held the same relation to brain which every other motion or impression does to the matter of which it is the action or function, and was excited or impressed either by internal or by external causes over which it could not possibly have any control; and Mr. A. considered the clear understanding

of this universal law to be most essential to the further progress of mental science: and that when this simple and plainest of facts was fully understood and freely acknowledged, a vast amount of folly and of misery would at once be removed from the world.

"It is the province of the moralist (he continued), as well as of the physiologist, to ascertain, as far as possible, the precise function, in health and in disease, of each portion of the organism; the relation and connection of the several parts, their modes of action and the different causes of excitement; in fact, the whole conditions under which every phenomenon throughout the system is made manifest. Now through mesmerism we are enabled to produce peculiar states of the nervous system, similar to those which occasionally occur arising from disease or other disturbing causes; and by this means more readily excite the simple action of any particular part, or of any particular combination,—arrest this and excite that, induce this or that condition, and relieve the patient at will, without any fear of injury, but during the process of the cure of disease: and thus are enabled to study all the phenomena of life, and to gain an insight into the nature of nervous action and into the special function of each part under every circumstance, and hence may arrive at the causes of disturbance and at the remedy of evil, which, as we advance in knowledge, is always found to be of the simplest nature;—for ignorance is ever forced and brutal, whilst intelligence, using every gentle means, is convincing the world by persuasion and through the promulgation of truth."

Mr. A. then came to the chief object of his paper, and announced the discovery which he had made by the assistance of mesmerism and through other means of the functions of the cerebellum; the importance of which could only be rightly appreciated by those engaged in the cure of disease and in the practice of mesmerism. But nothing could be so easily tested, for these powers may be excited in almost every instance, when the patient is quite unimpressible in every other way: and here we at once perceive the cause and the origin of a hundred phenomena in nervous disease under mesmerism, which we have never been able to account for. That portion of the cerebellum nearest the ear gives the disposition to *muscular action;* next to which, and about half way between the ear and the occiput on the top of the cerebellum, is *muscular sense,*—a power conveying the sense of resistance and the state of the muscles; beneath which is *muscular power,*—giving force and strength; and in the

centre are what may be termed the physico-functional powers —a group of organs, giving the sense of physical pain and pleasure; temperature; and having relation to the general condition of the body, and its secretions, amativeness, &c. The part nearest the centre giving the sense of pain; the sense of temperature being nearer to the ear, and amativeness beneath. But what is generally termed amativeness will be shewn hereafter to be a combined power; all which has been proved beyond a question: and my only astonishment is that nothing of this should have been discovered before. But I shall not go further into the question until the facts have been tested by others: and, to enable them to do so, I will explain the means which I have used, and the various ways in which I have been able to prove that which I have advanced,—by seeking confirmation from cases of inward consciousness, or those having an innate knowledge of the peculiar action of any particular part and the origin of all which they feel: by exciting those parts in other mesmerised persons, and observing the effect: again, by asking the patient, in not very perfect cases, of what they had been dreaming,—I have always found the dream correspond with what I have excited. I have excited these powers in children in their ordinary sleep, and caused them to rise and perform certain movements, and then to lie down again, without waking. I can produce catalepsy by exciting one power, and remove it by touching another.

In many cases you may produce deeper sleep by exciting muscular sense, and soothe muscular irritation by holding the hand over these organs.

Fatigue will cause pain in the muscular powers of the cerebellum: in fits, pain is often experienced in these parts of the head: the action of laughing causes pain in the cerebellum.

A girl, who had her arm taken off at the elbow, and the stump moving violently up and down for eighteen months, had an intense pain in these muscular organs. When I stopped her arm by mesmerism, the pain ceased, but returned in different points, corresponding with the particular power under excitement. When any of her functions are disordered, the effect of an issue, the disease in the joints or in the bone of the stump, &c., she always has experienced an intense pain in the centre of the cerebellum, which seems to go out under Firmness, (the organ of consciousness) and behind the eyes, but when she has pain in the head from over-exertion, or the stump moves, or from the action of the nerves at the end of the stump, feelings as though the fingers

of the hand which had been removed were contracted, and then the pain is in the side of the cerebellum, and seems to affect a part beneath and between Veneration and Benevolence. And it is curious that the points, where these pains are felt, are the most sensitive to mesmeric action; the top of the eyes, between Benevolence and Veneration, at Firmness rather in front, and in the cerebellum; a fact which is very curious and important, and which I do not think has been observed before.

Again, from the situation of the cerebellum in the head, with reference to the muscular powers, and its connection by nerves with the other powers and with the spinal cord.

From observing the natural language of the muscular powers. I have seen persons pulling with one hand, and holding the back of the neck with the other.

By causing certain strained actions in the limbs, and by exciting the spinal marrow, and asking where this is felt in the head.

By exciting these powers in the brain, and asking where and in what sensation is felt, and how this alters the condition of the body, and which portion of the spinal cord is affected. And again, whilst exciting an organ by one metal, another metal would destroy the effect, whereas no will of mine, with the same metal, would do anything but increase the effect. Touching muscular action produces catalepsy; a drop of water, or breathing on the organ, reduces it instantly, giving a sensation or pain in the organ. When the patients cannot feel you touch them or press on any part of the head, and they are quite insensible, touch mucular sense, and, if susceptible, they feel the pressure on this or any other part instantly. Touch the central organ and they feel pain; remove the finger and they are again insensible; heat and cold are felt in this part.

Lastly, I have observed a multitude of cases of extraordinary muscular and functional power in children and in grown-up persons, and have found in every instance, these organs corresponding in development with the powers of the individual. And so on I could multiply the proofs of the reality of what I have advanced, and relate cases and facts, until the evidence swelled into a volume, and proof became overwhelming. It appears to me that there is nothing more clear, or that you may confirm so certainly as this, in the whole range of science. These discoveries have beautifully confirmed those of Sir Charles Bell. Here are organs for motion, and others for feeling. If I excite those for motion or for feeling, and ask which part of the spinal cord is

affected, in the one case, it is described as a quantity of long nerves in double column, united together in front, and in the other as those in the back, corresponding with what is known to be the fact, but of which these somnambulists were quite ignorant. In conclusion, I may add, that from the first I was impressed with the importance of this enquiry as far exceeding every other. What I have done in this matter has been with the sacrifice of much time. I have laboured diligently and carefully in the cause of truth, and I trust not altogether without success, and if I can only in the end reflect, that I have been able, in some measure, to arrest the cant and the prejudice of ignorance, and to advance the knowledge of man, it will ensure me an enduring gratification which no worldly reward or position could have afforded. But there is neither merit nor demerit in what we do: we are each but working as our faculties impel us: we deserve neither reward nor punishment: nature does every thing. We are part of nature, but instruments in the hands of providence, working out the great ends of creation. But to learn wisdom, and to do good, is the highest of all delight, and to this end should every human being aspire. There is power enough, even in but one new truth to work out the mightiest revolutions over the world, and against which armies and senates, and priestly authority, can avail nothing. Truth is ever glorious and eternal. It is in vain we strive against it. Phrenology is true; mesmerism is true; mesmero-phrenology is true: and what I have now advanced is true; but I proclaim it not with the pride of discovery, but with the sense of its truth and worth, and with the confidence of knowledge; for truly, may we now exclaim with Lord Bacon,—"We have held up a light in the obscurity of philosophy, which will be seen centuries after we are dead."

After Mr. Atkinson had read his paper, Dr. Elliotson rose and said, that he had never excited the cerebellum in any of his patients, for he had been anxious to abstain from any course which might at all be considered incorrect in reference to them, but that Mr. Atkinson was quite right in having done so, having first received an intimation of the situation of these powers from the revelations of an extraordinary somnambulist having the curious power of internal vision and consciousness, and a lady of undoubted character, and that it was but just to Mr. Atkinson to state, that about ten days ago, when he had several patients sleeping, Mr. Atkinson came in, and without previous intimation or speaking, touched over some part of the cerebellum of one of the patients, and the arm immediately rose, became rigid, and the

fingers closed, and that by simply breathing on the spot which he had touched, the arms were instantly relaxed. There could be no suggestion or sympathy in this. The patient had never manifested any other phenomenon whatever than simple mesmeric sleep, and was quite unimpressible in every other respect. Mr. Atkinson then tried another patient, and a similar result ensued, only that the arm rose, and became cataleptic, without rigidity. From that day these patients have been cataleptic. Mr. A. tried a third patient, a somnambulist, and who also exhibited some points in mesmero-phrenology, and obtained a similar result on the muscular power. In this case, there was a total insensibility to pressure, whether the pressure were on the head or the hand; but on pressing over another part of the cerebellum (muscular sense), she felt the pressure, on that or any other part, instantly; he removed his finger from the organ, and she was again insensible of pressure. Dr. Elliotson thought it right to state thus much in justice to Mr. Atkinson, and in confirmation of his views.

Dr. Engledue related a case in which he could excite muscular sense and muscular strength by touching in the region of the cerebellum.

Some objections having been raised by other members and answered, Mr. Atkinson said he hoped that no expressions in his paper had conveyed the idea that he wished to press these facts and opinions on the meeting. He merely had brought to the meeting the result of his labours. He had explained the different means which he had used, and the great number of ways in which he had tested each point which he had advanced. Let others go to nature, and enquire for themselves if he be right or not. Nature is the source of all truth, and let us enquire of her first, that our opinions or objections may have weight.

Third Sitting.

July 5th. Dr. ENGLEDUE in the Chair.

Dr. Davey read a paper on Criminal Insanity.

"The absolute value of Cerebral Physiology, as a science, must, it will be admitted, be estimated only by its good effects. All those, then, at all interested in the matter will endeavour to apply the principles of Gall's great discoveries in whatever way they can promote human welfare, and thereby lessen the present large amount of human misery. Since Cerebral Physiology explains to us the nature and peculiarities of healthy cerebration, it must necessarily reveal the indica-

tions of insanity or abnormal cerebration, and afford a knowledge of its nature and peculiarities. It follows, then, that any conclusions which may have been at any time arrived at, concerning the question of the criminal responsibility of the insane, independently of cerebral science, cannot be entitled to the slightest respect. What is more ludicrous, I would ask, than the idea of a body of men, entirely ignorant of the healthy uses of an organ, meeting together to decide disputed points in connexion with its diseased conditions? Can anything be more absurd, more empirical, than the specification of those symptoms of a disease which shall be held amenable to the criminal law, and those which shall not: as if they were severally dependent on the free will of the patient?

My object in availing myself of the present opportunity is, to direct the attention of the members of this important Association to the consideration of the late proceedings in the House of Lords in reference to the "PLEA OF INSANITY."

The members are no doubt aware that five *questions* have been submitted to the judges, by the lords, requiring them to expound the state of the law respecting criminal lunatics, and the plea of insanity. It appears that this is only a preliminary step, for the subject is about to come under the consideration of parliament. Such being the case, I am disposed to think thatno opportunity so fitting as the present can happen, to enquire into the merits and demerits of such questions, and their respective answers; the latter, we are told, have been the result of eight days deliberation.

I cannot help thinking it would be almost criminal in us to allow the present annual meeting to pass by without giving some consideration to the subject of the responsibility of the insane. Late circumstances have so excited the attention, that almost every one of contemplative habits has become anxious concerning it.

Without further preface, I will at once proceed with the immediate object of my address—viz., the consideration of the questions mentioned, and the answers of the judges to them. It should, however, be known, that Mr. Justice Maule alone dissented, in any way, from the conclusions of his colleagues. The first question proposed runs thus—"What is the law respecting alleged crimes committed by persons afflicted with insane delusion, in repect of one or more particular subjects or persons; as, for instance, where at the time of the commission of the alleged crime, the accused knew he was acting contrary to law, but did the act complained of with a view, under the influence of insane delusion, of redressing or revenging some supposed grievance or

injury; or of producing some supposed public benefit?" To which the annexed reply is given—"That notwithstanding the party committing a wrong act, when labouring under the idea of redressing a supposed grievance or injury, or under the impression of obtaining some public or private benefit, *he was liable to punishment.*" Now the existence of a *delusion*, in this sense, conveys the idea of *Monomania* or *partial Insanity*; and thereby infers that the existence of an insane delusion necessarily leaves the mind of the individual otherwise unaffected. If the authors of this reply were aware that very many confirmed cases of Monomania, or partial Insanity, existed without the slightest delusion; and, moreover, that a delusion is, under all circumstances where it does exist, but a mere symptom or effect of mental derangement, not only very uncertain in its existence, but invariably disproportionate to the extent of the cerebral disease: I apprehend both the question and the answer would have made their appearance in a very modified condition. The delusions of the insane express only the nature of the predominant feelings, and are in harmony with the morbid affection originating them. Insane *delusions*, then, do not in themselves constitute Insanity, but are nothing more than additional symptoms, or indications, of a disease of the brain. For instance—the organs of Self-esteem, Veneration, or Destructiveness, may severally become diseased, and their natural functions in consequence may at length so increase, that the sufferer is necessarily the mere instrument of such an unhappy physical condition. He becomes, to all intents and purposes, a mere machine. He would, but he cannot, oppose the force of his passions. He is the slave of his impulses; and, comparatively considered, is in much the same position as one exhausted by excessive bodily labour, and unable, however desirous to the contrary, to keep himself awake and stirring. The volition in both may be said to be suspended. The first symptom of disease of either of the organs above specified, is expressed by an extraordinary display of either pride, religious enthusiasm, or irritability of temper. If the abnormal action of such parts of the brain progresses, the cerebral functions enumerated will of course become more and more active; and their intensity, and duration, continuing to increase with the irritation of the individual portions of brain respectively originating them, the sufferer is at length in the position of a *Monomaniac*. If the diseased action were to remain unabated for some time, the chances are, a delusion would become superadded to the other indications of insanity, and constituting, as it were, an apology for

either his ostentatious deportment, fanaticism, or cruelty of disposition. I have at this moment two cases of insanity under my care, which realize the precise condition here considered, and a third has just recovered. It is highly interesting and conclusive, and I will therefore mention it. A young woman, who nearly two years since attempted suicide, by throwing herself into a canal, and who was subsequently attacked with homicidal monomania, during which she nearly destroyed the life of her infant child, after two or three days indisposition, which had received no particular attention, suddenly awoke in the middle of the night, about six weeks since, in a most excited and irritable state. After a vain attempt to recover her self-possession and composure, she has told me, that, seeing her husband lying by her side, asleep, she felt irresistibly impelled to murder him. The horror of her situation immediately flashed across her, and increased with the strength of the destructive propensity. She leaped from the bed to reach some instrument whereby she could effect her awful purpose, and in doing so, created all the noise and disturbance she could, in the hope that it might awake her husband, and save them both. Happily he did awake and prevent the dreadful catastrophe which threatened. This person recovered after a few weeks: she is now just returned home. Now no one could know better than this patient that she was acting, or rather about to act, contrary to law; and, moreover, she was quite aware that she was under the influence of nothing like *delusion*, nor had she any idea of "redressing or avenging some supposed grievance or injury, or producing some supposed public benefit;" yet was she as entirely *irresponsible*, under the circumstances narrated, as I am for the erroneous opinions of the judges. It is very much to be regretted that the periodical press, as a rule, refers to the question of illusion, or delusion, as if impaired cerebral action, or insanity, was necessarily and invariably associated with it; and implies, too, that its existence in one insane, constitutes a case of partial Insanity, or Monomania. Nothing can be more absurd. Nor is this all. The *Times*, in reference to the first question of the lords, and the answer of the judges to it, writes to the effect that, inasmuch as a partial delusion implies only a partial inability "to distinguish right from wrong," the "Monomaniac *is liable to punishment*."

If either of the judges, or even the writer in the *Times*, whose lucubrations so frequently insult common sense and humanity, though, I doubt not, unknowingly; if, I say, one or more of these gentlemen had taken the pains to visit Hanwell, or Bethlem, or any other hospital for the insane, it

would have been readily discovered that *delusion*, as before observed, is only a *symptom* of diseased cerebration; and is, therefore, as uncertain in its existence and duration as mere symptoms generally are, when regarded in connexion with disease of any part of our organism. No one can doubt that every individual portion of the brain may, *per se*, give indications of its derangement: thus, as has been above shewn, a becoming self-respect may degenerate into deplorable and absorbing egotism and pride; the mild and fascinating demeanour of the sincere Christian may be exchanged for the rancour and intolerance of fanaticism; a necessary caution and prudence may pass into a painful and uncontrollable timidity and suspicion. To realize such, it is only necessary to protract, in imagination, the temporary extravagance and excess of feeling or passion we may witness every day of our existence. In individuals under such circumstances we can trace no delusions. If, after a time, *a delusion* did take possession of the patient's imagination, it would be found in harmony with the predominant feeling, as before explained: but it by no means follows that the addition of such delusion to the other indications of insanity, deprives the individual in the slightest degree of the power of discriminating between right and wrong. Neither does it in any way affect the question of criminal responsibility. The so called *delusions* of the insane never affect their judgment, because they are, I am convinced, never believed by them, but only aid the patient, as it were, in the expression of his abnormal feelings. I may add, in the words of Lord Erskine, that in such cases "Reason is NOT driven from her seat, but *distraction* sits down upon it along with her, and holds her trembling upon it, and frightens her from her propriety." Since, then, *delusion* may exist with a partial disease of the brain, that is, may attend on an abnormal action, confined to one cerebral organ only, constituting a case of *Monomania*; and that, moreover, *delusion* may be absent in disease involving even the whole brain, and thereby perverting the moral nature of man, it must follow that the existence or not of delusion, can in no way measure either the irresponsibility or insanity of an individual. A large majority, too, of those cases which are called *Monomania*, are, in fact, instances of general insanity. An insane man may be possessed of one delusive idea, but the brain may be, and is very frequently, otherwise disordered and weakened, though the characteristic illusion is the most striking phenomenon.

It often happens that patients are received into Hanwell, whose cases are described as "*Monomania*," the real nature

of which is, however, widely different. The man who some time since was found in the precincts of Buckingham Palace, verifies the above position. In him, delusion constitutes only a prominent symptom of cerebral disease, a mere feature of the general moral perversion of his nature. The writer in the *Times* daily paper may possibly be surprised to learn, that the same observations will equally apply to the case of Daniel M'Naughten, in connexion with whom so much ignorance and inhumanity have been manifested. It is, moreover, important to know that the delusions of the insane are commonly no less various than the different states of feeling originating them. From all these considerations, then, it follows that the importance attached to the question of *delusion*, both by the judges and the writer in the *Times* Paper, above alluded to, is a complete piece of absurdity, as opposed to truth, as it is a scandal to the present age and advanced state of Cerebral Physiology.*

I doubt whether an insane act is ever committed with the sure and certain belief, on the part of the lunatic, that he is *really* "redressing or avenging some *supposed* grievance or injury, or of producing some *supposed* public benefit." In relation to the case of Daniel M'Naughten, it was asked—Had his delusions been changed for an actual reality, would he not have then deserved the consequences of his act? As I have already replied, in my Medico-Legal Reflections on the Trial of Daniel M'Naughten, "had his delusions been exchanged for reality, there would have existed no disease of the brain, or membranes, to rob him of his moral agency."

In the judges' answer to the second query, which refers to "the proper questions to be submitted to the jury" concerning the criminal responsibility of the *Monomaniac*, are these words: "That before a plea of insanity should be allowed, undoubted evidence ought to be adduced that the accused was of diseased mind, and that AT THE TIME he committed the act he was not *conscious* of right or wrong;" and that "every person was supposed to know what the law was, and therefore nothing could justify a wrong act, except it was clearly proved the party did not *know* right from wrong." By the first quotation we are to understand that if an individual, subject to attacks of insanity, commit a crime during

* "The *Times* has endeavoured to show 'that the affirmation of the *fact* and *nature* of the insanity, or delusion, and the affirmation of its *effects* in impairing, or not, the moral faculties, are quite distinct and separate. The first is for the doctors, the second to be determined by the circumstances of the case. The person who wrote this paragraph ought to be ashamed of himself.' A *delusion* is not *insanity*, any more than a cough is inflammation of the lungs. It is, too, an *effect* only, and not a *cause*, of impaired moral faculties."

a lucid interval, he must be held responsible for the same, and is, therefore, liable to punishment. In reference to this matter, I do not hesitate to say, that should the anticipated parliamentary enquiry into the law of insanity, confirm the judges in their opinion, it will be a disgrace to the legislature of the country. If legislators would give their attention to nature, in preference to the puerile inventions of a bygone era, we should avoid the awful consequences which threaten the unfortunate insane, and diminish the increasing tendency of the human race to so dreadful an affliction. Insanity, like many other diseases, is occasionally of an intermittent character: that is to say, it recurs in paroxysms, leaving the intermediate periods free. In such cases, it must not be supposed that because the symptoms are not continuous, the cause which produces them is only temporary, beginning and ending with its effects. Such is not the case.

The brains of those liable to intermitted insanity are diseased, and therefore such persons must be deemed irresponsible for all those acts which are dependent on such alteration of structure. However quiet and comfortable they may usually be when protected from the anxieties and irritations of life, and when subject to the kind and considerate dictations of those under whose care they are placed; they are no sooner removed from such wholesome influence, than the brain necessarily rebels with the stimuli offered to it. No individual under such circumstances can possibly be held accountable for his conduct. The infliction of punishment could never alter the pathological condition of the brain and membranes. In reference to the nature of the lucid intervals of the insane, Dr. Combe says, "In ordinary circumstances, and under ordinary excitement, his perceptions may be accurate and his judgment perfectly sound; but a degree of irritability of brain remains behind, which renders him unable to withstand any unusual emotion, any sudden provocation, or any unexpected and pressing emergency." Dr. Kay, the celebrated medical jurist, affirms that the reasons why we ought never to convict for a crime, committed during the lucid interval, are, that the criminal acts are generally the result of the momentary excitement produced by sudden provocations: that these provocations put an end to the temporary cure, by immediately reproducing that pathological condition of the brain called irritation: and that this irritation is the essential cause of mental derangement, which absolves from all the legal consequences of crime. He adds, "Burdened as the criminal law is with false principles on the subject of insanity, the time has gone by when juries will return a ver-

dict of '*guilty*' against one who is admitted to have been insane within a short period of time before the criminal act with which he is charged." The judges moreover express their conviction, that under all circumstances, if the party accused be "CONSCIOUS of *right or wrong*," and KNOW the one from the other, he must be regarded in the light of a *sane* man, and be liable to punishment. The *Times*, too, has incurred the responsibility of supporting the same dreadful opinions. No honest man,—no one claiming the privileges of humanity and professing a correct knowledge of insanity,—no one, certainly, who is in the habit of mixing with the insane, and consequently practically acquainted with the manifestations of disease among them,—no one, I say, who has been, or is, engaged in their management, from the physician to the humblest menial in a lunatic hospital, can reflect on so much ignorance and injustice and not feel in the highest degree indignant. All those among the insane who *can* commit a crime, who have physical energy left them to employ the necessary means, KNOW *right from wrong*, as well as I do; and are no less *conscious* of every thing about them. Insanity does not, as it is usually supposed, necessarily imply an aberration of the intellectual powers. On the other hand, sometimes in the most distressing cases of violent madness, both the perceptive and reflective faculties are unusually active. This indeed is *generally* the case in the acute forms of the disease; and in those cases most prone to the commission of acts of violence, to which of course all legislative interference must apply. How absurd then it must be to speak of such patients as if they were *unconscious* and *ignorant*.

Hysterical females are commonly quite *conscious* of their involuntary attacks of nervous irregularity and excitement. It does not follow though that these are less involuntary. The pain and annoyance the remembrance oftentimes occasions, are of course much aggravated with the insane. After recoveries from the severest forms of insanity, it is common for patients to express in the kindest and most affectionate terms their gratitude for the care taken of them, and to relate with the greatest precision and accuracy all the circumstances which may have transpired during their illness, and to describe also their feelings, their hopes and anxieties, during its progress. An apt yet highly painful illustration of the nature of my position, is afforded in the condition of one suffering from hydrophobia. Though impelled to the most extraordinary and rabid conduct, the sufferer still retains a perfect *consciousness* of all he may do or say. I have observed this till within a very short period of dissolution. To shew

the folly which characterizes the acts of the legislature in reference to the insane, it is *alone* sufficient to mention to you that it is declared—"if a man is *wholly* disabled, by mental disease or incapacity, from discerning between right and wrong, he is clearly exempt from punishment; for his execution, says Sir E. Coke, would be a miserable spectacle, both against law, and of extreme inhumanity and cruelty, and no example to others," Now, properly speaking, the insane are never in such a position. Those who are really, in the language of the daily *Times*, "wholly disabled by mental disease or incapacity from *discovering between right and wrong*," are not usually in a condition to commit a criminal act, any more than an inanimate body. Their condition is rather one of mere vegetation. Even idiots do not invariably come under such a definition; for very many of them retain some one or more of the intellectual faculties, and very commonly give indications of moral feeling; proving, therefore, that disease of the brain very rarely involves the whole organ.

Lord Erskine, in commenting on the errors of Lord Hale, who measured the responsibility of the insane by the integrity of the intellectual powers, says,—"If a total deprivation of *intellect* was intended to be taken in the literal sense of the words, then no such madness ever existed." "It is," he says, "*idiocy* alone which places a man in this helpless condition; where, from an original mal-organization, there is the human frame alone, without the human capacity." "I have found the insane," he continues, "not only possess the most perfect knowledge and recollection of all the relations they stood in towards others, and of the acts and circumstances of their lives, but to have been in general remarkable for subtlety and acuteness."

The observations already made constitute a sufficient exposure of the inconsistencies contained in the fourth question, and its answer; and which is in fact nothing more than a repetition of the first, and therefore equally expressive of the profound ignorance of insanity displayed in both, and for which, strange to say, Lord Brougham has told us, the country was under great obligations.

Nothing can call more earnestly on us to use our exertions in the cause of cerebral science, than the knowledge of the existence of so much ignorance and inattention to its principles; as displayed both in the questions of the lords and the replies of the judges. Is it not, I would ask, a lamentable thing to witness, as we all do, the rapid progress of Gall's great discoveries, and to observe at the same time the

legislators and judges of the land neglecting to inform themselves of the only means which can help them in the great cause they have ventured to undertake? Their responsibility is indeed immense; and it must not be supposed that future ages will hold them unaccountable for their neglect and inattention. No one can doubt the desirableness of cerebral physiologists taking a part in the anticipated parliamentary enquiry into the law of insanity. As a society it has become our duty to use all our endeavours to prevent the future recognition in *law* of those several errors and inconsistencies, which it has been my humble endeavour to lay before you.

At Hanwell we frequently receive patients from the various metropolitan prisons, to which they have not unfrequently been sent, on the presumption that they are criminal. Such a circumstance is, of course, inseparable from the general ignorance which prevails on the subject of insanity. The periodical press often supplies us with similar instances of error. A very remarkable one was narrated some months since of a youth, in whom a long succession of insane extravagancies were succeeded by his conviction and imprisonment. The case occurred I think at the Oxford Assizes. It is full of interest, and well deserves a patient attention.

If the preceding observations be insufficient to prove the necessity which exists for the inculcation of more correct views on the subject of insanity, surely, the unceasing recitals of homicidal and suicidal deaths cannot be without their weight. Without the aid of Cerebral Physiology, such unhappy facts admit of no explanation; and are therefore very improperly regarded in the light of crime, instead of being viewed in connexion with an abnormal action of a portion of cerebral matter. For the sake of illustration, I would refer to the attempted suicide at Hampton, narrated a week or two since in the papers, to the late awful catastrophe at Greenwich, which was the slaughter of two or three children by their father and also his own immediate suicide. A particular feature in this case, was the circumstance of the unhappy man calling from the window into the street for help and protection. No doubt he felt that he required it. A similar case happened in the city, near the Mansion House, about a year since, and another at Hoxton. There can be no doubt that many such instances are old cases of insanity; which, as a consequence of either ignorance or inattention, perhaps both, have escaped detection, or, if detected, have been neglected and kept at home, instead of being secluded in a proper asylum. *Probably the intellectual powers have remained unaffected,* and thus prevented the recognition of the peculiar nature of the disease."

Fourth Sitting.

July 6th. H. G. ATKINSON, Esq., in the Chair.

Dr. Engledue's paper was on the same subject, "The Law of Insanity," and the same views were advanced regarding the opinion of the judges as on the preceding day. The attention of the members was directed to the great power they possessed to enlighten men on the cause of their actions, whether in a state of health or disease. The present system of appointing judges and the impropriety of selecting men to try cases of insanity, merely because they were great lawyers, was proved to be productive of considerable mischief. The character of evidence required, and the method pursued for the purpose of obtaining it, could never lead to any beneficial result. The decisions of a judge delivered two hundred years ago could be of no practical importance, if scientific men accustomed to the treatment of insanity were of a different opinion.

"Human nature is not to be controlled by legal opinions, or by Acts of Parliament, notwithstanding that twelve judges may assemble and state and insist upon certain principles being received. Human nature is controlled by natural laws, is governed by natural laws, and is to be improved only by a strict and rigid observance of these laws. What are these laws? We know but little yet. The last fifty years have produced men who have done much towards an elucidation, but how much remains to be accomplished! We, as Cerebral Physiologists, who devote a great portion of our time to the study of man and his actions, feel compelled to state that we are not prepared to announce all the laws governing him: but legal men enveloped in legal phraseology and enshrined in musty precedents, presume to advance doctrines which are totally incompatible with physiological science."

The decision of the twelve judges, continued Dr. E., is opposed to all science and the dictates of humanity. If the law, as defined by them is to be carried out.

"Clearly M'Naughten should have been hanged. He laboured under a delusion, ergo, say the judges, he ought to have been punished according to law. He laboured under a delusion say Cerebral Physiologists, and his actions like the actions of all animated beings were necessarily the result of his organic constitution and the circumstances surrounding him at the given period, ergo, he ought not to be hanged, but he ought to be consigned to the wards of a moral infirmary. Now here is the germ of the question. Until we settle this

the fundamental principle, it will be quite useless to attempt any legislative change. No law for insanity, no law for the treatment of criminals will ever be framed on scientific or natural principles, till this fundamental and comprehensive axiom is acknowledged. It lies at the threshold of all legislation, and yet it has not been thought of by those whose peculiar province it is to legislate, nay, those who have ventured to announce this truth have been considered visionaries and enthusiasts, infidels and atheists. How strange that we are now only commencing to think of man's constitution—that we are only now labouring to place our facts in such a position, that the fruits of our labours may become useful. A great work is to be accomplished, but let us commence it on a new system. If man make himself the standard by which he is to judge of his fellows, the resulting thought must be imperfect and narrow. He must view the race and not himself—he must look on the tribe and not on an individual of the tribe—he must deal in facts and not in theories—he must throw aside preconceived notions, fanciful and metaphysical dreams, conjectural and plausible statements, and become a sincere searcher after truth for truth's sake; in one word, he must put on the garb of the philosopher, and be animated with the longings of the philanthropist. It is this feeling which should stimulate our rulers, but alas! how far distant are they from such ennobling intentions! no where do we behold a man standing forth to advocate the justice of treating his neighbours on a broad and extended principle. A low grovelling expediency, the offspring of ignorance and superstition, appears to reign paramount in the world and in the senate. Men are still under the influence of their animal doings—they still require to be taught the supremacy of the intellect and the sentiments, and in speaking of the race, we may with truth add, humanity yet requires to be humanized."

The ignorance displayed by society on the subject of insanity, was clearly seen in the public prints. The language in these organs of the popular voice was ruthless in the extreme, and with very few exceptions, they advocated the expediency of destroying the poor creature as a warning to others—they said that society could not be considered safe if he were not destroyed as an example.* The same principles apply to criminal legislation and to the trial of insane persons.

* When Bellingham shot Mr. Perceval, this destructive feeling was manifested much more energetically: then with very few exceptions, the public press called for his immediate execution, and one, *the Times*, said, "that the trial would take plac on Saturday, and the execution on the following Monday."

The criminals are insane for the time. We ought to look on both parties as objects deserving our protection and our pity —as beings incapable of protecting themselves because of their natural formation, and therefore claiming the fulfilment of a natural right, the right of being protected and of being treated on the principles of Reason, Benevolence and Justice.

"On this we should take our stand. We must not approach our rulers with the intention of asking for just so much as we imagine they may grant, but we must as philosophers tell the whole truth and declare that till these principles are followed—till they are considered the basis of the means to be used for governing the criminal and the insane, humanity is outraged, and our suffering fellow-creatures unjustly destroyed. Tell me not that this is a mawkish sympathy. Tell me not that the task of protecting those who cannot protect themselves is unbecoming the philosopher. The great aim of the philosopher is to increase happiness and not misery, is to assist those who are imbedded in crime, ignorance, disease, or destitution, and to raise as high as the powers he possess will enable him, all who belong to the great family of man. This is our duty. If we wish for an incentive to action, let us remember the labours of our great master—he shaped the stones but we have to raise the pillar—he collected the facts but we must philosophically apply them—in fact he left us to advance his researches, and to perfect the science he with so much genius had commenced to investigate."

Dr. E. advocated the necessity of adopting some means for the purpose of placing before the public the opinions of Cerebral Physiologists.

"The law of insanity," he said, "is the result of metaphysical fancies; but it is in our power to alter it. Do we not know that *de jure* the insane can be hanged, but that *de facto* they are innocent and should be consigned to the wards of a suitable hospital? Is not this simple statement of the fact enough to call forth all our energy? Do we not know that it is true? Ought we not then to protest against the continuance of such an inhuman law? We are scattered through the country and each individual in his immediate circle is slowly producing a reformation in the thoughts and opinions of his neighbours, but with how much greater force might we speak, if we were to embody our views on this vexed question—to use our endeavours to lay down correct principles for the guidance of our law-makers, and to insist on the recognition of the birthright of every individual residing in a civilized community—humane protection when diseased, instead of savage and relentless annihilation."

After a long and interesting discussion in which every speaker coincided with the author, Dr. Engledue proposed,—

"That a Committee be appointed for the purpose of embodying the views of cerebral physiologists on the important question of Insanity and Criminal Jurisprudence, and to forward the same to the Legislature."

The motion was seconded and carried unanimously.

Fifth Sitting.

July 7th. GEORGE BIRD, Esq., in the Chair.

Mr. Hudson Lowe partly read, partly spoke, in the peculiar way described by us at p. 285, with reference to his communications to the Phrenological Society, "an attempt to shew that the function of the organ hitherto called that of Wit, was the manifestation of the idea and suggestion of Contrast." As in the case of the Phrenological Society, he had no complete paper to deliver to the Secretary, and was requested to furnish an abstract of what he had said. The following is that abstract, with such omissions as the identity of much of it with his communication to the Phrenological Society, and mere illustrations, rendered necessary.

He began with "a view of the operations of mind, as contra-distinguished into passive and active. Pure passive receptivity did not indeed exist in the mind, but certain implanted forms of cognition preceded even the perception of sensible images. This was proved by the *a priori* character of our elementary conceptions concerning the external world. Thus we can affirm that of necessity there can be no forms that are not reducible to the straight line and the curve, and that direction can only be of a threefold nature—horizontal, vertical, and diagonal. These, and all mathematical propositions, are proved by their necessary character to be other than a result of experience, for experience cannot arrive at demonstration; its province is only the contingent.

Though, however, these elementary forms of cognition connate with the intelligence are the necessary conditions of sensible perception, and though, therefore, it be correct to say that the mind is never in a state of pure receptivity, yet perception is a receptive state, relatively to others, which are the spontaneous states of mind, viz., association and suggestion, in the last of which a distinct process from association, though the two have been generally hitherto confounded, the

highest degree of spontaneity is exhibited. A distinction has been drawn between the spontaneous and the voluntary activity of mind. But this distinction, however practically important, is invalid as regards the operations of intelligence. It is not probable that will can ever create an impression, though it can, by banishing foreign chains of conceptions, facilitate the making of that over which a command is derived. And in every case, whether in the presence or the absence of voluntary activity, the mind can only proceed by the states spoken of, viz., perception, association, and suggestion. Association and suggestion have been hitherto confounded."

"We shall find the idea of contrast pervading all our conceptions, whether of moral or physical nature, of the world of consciousness and the senses, of science and of art. We may adduce the elementary conceptions of light and darkness—of good and evil. In the physical sciences we find the attraction and repulsion—the great and pervading law of polarity, whether exhibited in the magnet, or in light, heat and electricity. In the natural sciences, we find the two sexes. In art, the great and leading distinction between the ideal and the real, a less perfect illustration, however than those preceding. Hume had said that contrast might be resolved into 'a mixture of Causation and Resemblance. Where two objects are contrary,' he adds, 'the one destroys the other: that is the cause of its annihilation; and the idea of the annihilation of an object implies the idea of its former existence.' But in the case of the relation of polarity, that of the two sexes, one opposite supposes the existence of the other, instead of annihilating the idea of this existence: a proof of the insufficiency of Hume's explanation."

In further illustration of the principle treated of, he contrasted Rationalism with Empiricism, and Mechanism with Organization. In Rationalism, starting from an idea in the mind, we seek by an expansive process to envelope within its circle the greatest possible number of the phenomena of the external world. In Empiricism, we seek by exhausting the phenomena of the external world, to arrive at an idea which represents them with the utmost attainable completeness. In the union of the two methods lies true philosophy. Again, with regard to Mechanism and Organism: in Mechanism, the parts are individually completed, and by being put together a whole is created: in Organism, on the other hand, it is the whole which first exists, and which gradually evolves its parts.

Having thus elucidated his idea of Contrast, he passed on to

treat of its connexion with a special organ in the brain. He believed it to be connected with the greater part of the organ called Wit; and when very large, to form a marked protuberance external to casuality, of which the lecturer offered examples in the busts of Michael Angelo and Godwin. Where the forehead rose much, and was very high and large in this region, as in Voltaire, or in Rabener, of whom the lecturer subsequently exhibited a portrait, after Anton Graff, all the space in this region was not to be considered as included under this organ, but its seat was to be considered as confined to that portion of the brain situate externally to the organ of Causality, on the frontal protuberances, and exhibiting about the same degree of external development.

He referred to Gall's opinions on this organ, or on that so named of Wit. In a work published in 1809 *(Organologie ou Nouv. Dec.* du Docteur Gall), he had included it with the organs of Comparative Sagacity and Metaphysical Profundity, in what he termed the Inductive group, and of which he gave as examples Boerhaave and Haller. It was a pity that this classification had not been retained, as there was no doubt that the portion of brain in question must be considered as entering into the task of reasoning and investigation. This view however did not occur in the *Fonctions du Cerveau.* He there treating of the organ of Comparison, or, more correctly speaking, of the suggestion of Resemblance and Analogy, observed that it was generally considered that "Sagacity consisted in seizing contrast, and Wit in seizing points of resemblance; but that, as he who had the power of discovering resemblance among objects must necessarily have also that of seizing their contrasted points, it follows that both these faculties are modifications of the same fundamental power." *(F. du C.,* p. 199, tom. v.) Nothing could be more untenable, or more completely a begging of the question, than the argument in this case. In comparing two sensible objects, it might appear for an instant plausible: our faculties for cognition of form and extension were concerned in recognizing the properties of such objects, whether there were points of resemblance or contrast. But even in this case, what could appear more probable than that according to the strength of original suggestive principles of resemblance or contrast, would be the facility of seizing the points of resemblance or those of opposition. How much more was the existence of the two distinct principles brought into view in considering a case of pure suggestion. Any present conception*

* Thus an argument may suggest to the mind either a confirmation or a refutation.

might recall another with which it was analogous, or to which it was strongly opposed, and what manifestation of the same fundamental force do we here recognize?

It was impossible to assign importance to the opinion that the portion of brain in question was the organ of Wit. There were at once many facts of persons eminent for their wit having a very moderate development of this organ (Swift, Sheridan, &c.), and others equally strong of a very large development with no wit. The head of Godwin was a case in point.* In the various writings of Godwin which the lecturer had read, he had only once met with an attempt at either wit or humour; viz., in a chapter of the novel of Fleetwood, and that a very poor one. Rousseau was another instance. The development of the organ in his head was enormous. The portrait engraved by Alix, after Garnuay, exhibits this development, but it was more remarkable still in the bust by Houdon. All the higher part of the forehead was very largely developed, but more especially the organ in question, which was the largest of all the intellectual region. Yet, powerful as was the genius and various the writings of Rousseau, wit was the very last faculty which could be ascribed to him. This hypothesis was therefore fairly untenable. And if these two last instances militated against the organ of Wit, they did so not less strongly against the organ of Gaiety, to which the position of the portion of brain in question, clearly in the line of the higher intellectual organs, offered another very strong objection.

The lecturer then proceeded to adduce instances in support of his own view, in regard to the functions of this organ. Rousseau was the first cited. His writings abound in antithetical clauses, and shew the keenest discernment of oppositions, of incompatibilities. Extracts illustrating, both in matter and form, the suggestions of contrast, were read from the *Contrat Social*, and the *Origine de l'Inégalité des Conditions*."†

"The portraits of Fléchier, the celebrated French preacher, Bishop of Nismes, indicated a large development of this organ, and his sermons and funeral discourses swarmed with antithesis. The lecturer here read an extract from the *Eloge de Saint Francois de Paule*, and commented on its antithetical character, and the manner in which contrast served to give relief to the subject matter. The portraits of Wm.

* In conversation Godwin was dull, uttering nothing beyond "the most gentle common-place," according to Serjeant Talfourd. Hazlitt's remarks on the flatness of his conversation are much stronger.

† *Non dans les livres de tes semblables qui sont menteurs, mais dans la nature qui ne ment jamais.*

Cowper show a large development of the organ, and the manifestations related were conspicuous in his writings." "Another very strong illustration of the organ was Schiller. It was large in his bust by Danneker, and his portraits, and his writings manifested the faculty very strongly." "In the Song of the Bell, the form was an illustration of the activity of this suggestive power. The verses in which the mechanical process of founding were described, serving both in the abruptness of their metre, and the triviality of their import, to set off the solemn and interesting theme of the poem, in its reference to human destiny. In Sterne's head, the organ was enormous. His writings abounded in contrasts," some of which the lecturer specially referred to.

"He next proceeded to refer to the exemplification of the faculty in works of art. The portrait of Ribera (Spagnoletto) indicates a large development of this organ. The broad and striking contrasts of light and shade, which distinguish his works, are proverbial. In his subjects we may, perhaps, consider that this tendency is also exemplified. The savage martyrdoms which his pencil so frequently pourtrays, depend for their effect on the contrast between the resignation of the saint, his devoted and sublime character and feeling, and the savage and brutal malignity of his persecutors. Again, in the martyr himself, the expression of bodily suffering may be contrasted with that of submission, or even pious exultation." "Jacob Jordeans possessed a large development of this organ, and his works exemplify it very strongly in its application to the grotesque. He accumulates the most extravagant varieties of human physiognomy. In the portraits of Both, of Italy, the organ is very large. Both, besides employing chiaro-oscura with great success and effect, delights in that character of landscape in which the stern and rugged scenery of mountain passes is contrasted with the tranquil and smiling aspect in the distance,—of extended plains and meadows, varied with water and foliage. Michael Angelo's bust had been shown as illustrating the seat of the organ and its large development. The lecturer referred to the engravings of the Pisan Cartoons, and of the Last Judgment, as exemplifying the faculty in the excessive variety and opposition of attitude exhibited by the figures. In Music, reference was made to the busts of Meyerbeer, Vieuxtemps, and Paganini, and to the character of their productions. Meyerbeer's development of the organ was enormous; it was the largest in his forehead: his opera of the Huguenots was, both in the very various sentiment of the themes introduced, and in their form, a very strong illustration of the faculty. The organ was one frequently much developed in artists of whatever

branch, and as contrast was one of the strongest means of effect in art, this was in harmony with the views presented.

In Dupuis, author of the *Origine de Tous les Cultes*, appeared a negative instance of this faculty. In the engraving of the bust of Volney, after David, the organ appears below the average. There was a remarkable instance of an exclusive attention to points of resemblance, to the neglect of those of antagonism, in the parallel he had instituted in his reflections on the Savages of Northern America, between these savages and the inhabitants of Ancient Greece. How could tribes, essentially nomadic, be likened to a people remarkable for their local attachments; savages incapable of constructing anything beyond a miserable wigwam, to the founders of large and opulent cities, and the inventors of the five orders of architecture; savages possessing no art beyond that of carving a tomahawk or a canoe, to the nation which produced Phidias and Praxiteles; lastly, savages possessing no written language, to the nation which has taken the initiative in all sciences, and given models in all classes of composition; but by one whose intellect was awake to all analogies, and neglectful of all points of opposition?

The address concluded by an investigation whether the occasional connexion of this organ with Wit, might not in conformity to this view be explained. A co-existence of resemblance and contrast in the same object was a leading element of Wit. Swift's Reflections on a Broomstick were an illustration of the exactness of this definition. 'But a broomstick, perhaps you will say, is an emblem of a tree standing on its head; and pray what is man but a topsy-turvy creature, his animal faculties perpetually mounted on his rational; his head, where his heels ought to be, grovelling on the earth! And yet with all his faults he sets up to be a universal reformer and corrector of abuses, a remover of grievances, rakes into every slut's corner of nature, bringing corruption to the light, and making a mighty dust where there was none before: sharing all the while in the very same pollutions he pretends to sweep away: his last days are spent in slavery to women and generally the least deserving, till worn out to the stumps like his brother besom, or made use of to kindle flames for others.' This passage is remarkable for the ingenuity with which one leading contrast being given between that lofty creature man and the broomstick, a series of resemblances are evolved, and the ability shown pertains to the suggestion of resemblance. Another illustration of the same class of wit was taken from an article in the *London Magazine* for August, 1827, instituting a parallel between the

pleasures of yacht sailing and that of writing leading articles for the *Morning Herald*, apropos of a criticism condemnatory of this pastime which had appeared in the newspaper referred to. 'The editor sits down to write an article with his pen a-peak, the fore-topsail of his vocabulary loose, and the blue peter at his mast head for ideas to come on board, the very last thing he thinks of, is the coming to a conclusion. If he went straight to his end, steaming his way as he recommends to yacht sailors, he would run himself out in two or three sentences at most; but this would give no pleasure to himself or profit to his readers; so he courts the little vicissitudes of weather —now lies like a log on the paper, becalmed, now rolling and tumbling about in a heavy swell of sentences, &c.' Another class of wit, was that when under great similarity in a form of words, great variety of meaning is contained. Such was the paviour's reply to Radcliffe*—'Ah, doctor! mine's not the only bad work that the earth covers:' or the reply of the French nobleman, when a prince having discovered him in an equivocal situation with his mistress addressed him with 'Sortez'—'Monseigneur, vos ancêtres auraient dit, Sortons.' Thus under a trifling variation of phrase reproaching him with want of honour and courage. With regard to the common feature in wit and humour, the feeling of the ludicrous, by which they were distinguished from other mental manifestations, it was very probably connected with the development of a portion of brain lying at the lower part of Wonder above and interiorly to Contrast, and exteriorly to the organ of Imitation or Sympathy, and shown rather by height than breadth of forehead. The foreheads of Walter Scott, Voltaire, Theodore Hook, Callot, and that of Rabener, showed this portion of brain large."

Sixth Sitting.

R. C. Kirby, Esq. in the Chair.

Dr. Engledue recapitulated the proceedings of the previous sittings.

After a discussion in which the force of one member's development was amusingly displayed and must have struck strangers with admiration, Dr. Elliotson read the following note from a mechanic, to whom he had given a ticket for the night when Dr. Engledue's paper was read, and who was a trinitarian dissenter, a teetotaler, active to the utmost of his

* Dr. Southey's Lives of British Physicians.

means for the good of others, and a model of a husband and father.

Sir,

I feel both obliged and honoured by your favour, and beg you to accept my sincere thanks for your kindness. I was much pleased with Dr. Engledue's clear and manly address last night, and although the declaration that man is the victim of his organization, and the circumstances by which he is surrounded appears to strike at the root of moral responsibility, yet the only way, in my humble opinion, to meet the question is, not for men, professing to be philosophers, to leave an Association of their equals in education and scientific attainments, like angry schoolboys, but to meet argument with argument, fact with fact, and calmly, but fearlessly, discuss the subject.

Two years back I knew nothing of Phrenology but by name. If, then, I had heard of a "Dr. Engledue's Address," I should have feared to enter upon an examination of the science, simply lest from my defective education I should not be able to discriminate between truth and error—between sophistry and logical deductions.

Much has been said respecting the "Schoolmaster abroad," but gentlemen are not aware of the slender stock of knowledge possessed by those who form a connecting link between the lower and middle classes of society. I can look around upon men in my own humble sphere, and can say, without vanity, that small, very small, as is my stock of knowledge, there are numbers carrying themselves respectably in the eyes of society, and from whose exterior better things might be expected, who are very far from being my equals in this respect. To what conclusion, then, must such persons come, on hearing that instead of Dr. Engledue's sentiments, as expressed by him in his address, having met with an appropriate answer, they led to a "split" in the Association, to the resignation of so many philosophers, but not one reply to his statements.

This must be the conclusion of the whole matter—that it is truth; and that those who have hitherto pretended to walk in the light, love darkness rather than light. Instead, therefore, of benefitting the cause those gentlemen profess to love, they inflict an immense amount of injury. Truth never need fear the result of an impartial investigation.

Since I have been honoured by an admission to the meetings of the Phrenological Society, I have learned much. Many prejudices have been removed. I have become convinced of the truth of Phrenology. The absurdity of hypothetical theory, and the propriety of a steady collection and examination and comparison of facts. The folly and wickedness of capital punishment, indeed of punishment at all, unless as a means to the reformation of the culprit.

Had I been in a meeting of my equals in society last evening, I could have supplied them with a fact or two corroborative of Dr. Engledue's statements, and your remarks.

Many years back, while sitting at dinner, my eldest girl, then a very little one, by my side, I felt—the desire shall I say, no, it filled my mind with horror—but I felt, while looking at her head, an impulse as though I could cleave the skull with the knife I held in my hand. Now, sir, I love my children, and I think, I may say, they dearly love their father. I had then no feeling of dislike or resentment in my mind towards my dear child: whence, then, arose that dreadful thought—that horrid impulse? It is right to enquire, and the Cerebral Physiologist alone appears to me to be able to give the answer.

I have said that two years ago I knew nothing of Phrenology, and what I know now has made me very cautious. I dare not pronounce an opinion upon my neighbour, unless some striking peculiarity appears in his cerebral structure.

About twelve months back, I was talking with the foreman of the factory where I work, and as we were conversing, a lad of about seventeen years of age, who had been newly hired as errand-boy, passed us. I was struck

with the appearance of his head. It was small. The intellectual and moral regions were sadly deficient in proportion to the propensities, but it was the marked deficiency in conscientiousness that irresistibly took hold of my mind. I said to my friend—"Observe that head; if there be any truth in phrenology, that is an unfortunate organization—there is great want of honesty and integrity; but, (I remarked) we have no right to condemn that lad, and it will be both imprudent in us, and prejudicial to the lad, to mention this to any one."

About six weeks after this, in passing through the lofts I saw a little group of workmen: they were talking, and I found the topic of their discourse was the detection of a thief. Several of the workmen had lost their tools—one, a plane; another, a saw; and so on; and one of the workmen had found that a plane had been pawned, and from the pawnbroker's description of the person from whom he had received it, had taken the lad to the pawnbroker's shop.

On the road the boy confessed to that and the other thefts, and gave up the duplicates; in the whole amounting to about three or four shillings. He had abstained from meddling with the property of his employers; and the men, to avoid the trouble and expense of a public prosecution, suffered him to go free, and he was discharged from his employment.

Thus far the crime might be traced to his organism: now for the circumstances which, operating upon his unfortunate predisposition, led him to the committal of crime. He had neither father or mother, was lodging with a relation, for which he paid eighteen-pence a week, and with the remainder of his wages, three and sixpence, he had to purchase food, clothing, and to pay for the washing of his linen.

I question whether any moral philosopher, even if blest with the most beautiful cerebral arrangement, could have so husbanded his resources as to live in London upon three and sixpence a week, even without the necessary clothing and cleanliness required by nature and society; and it was well remarked last night, that the higher classes of society need to be educated in right principles; gentlemen have a right to ascertain how their dependants are living, and whether they supply them with an adequate remuneration so as to enable them to pass through life with some degree of happiness. It may be an irksome task, but it is the demand of inflexible justice. It is a debt they owe to humanity, and from which nothing but punctual and positive payment can discharge them.

Thus, then, by appealing to fact, I could say, "That lad was the victim to the circumstances in which he was placed, acting upon an unfortunate organization."

I should not have made so free as to trouble you with these remarks, had it not been that I have read that Locke never turned away from a communication made by the humblest individual; that Gall studied human nature as well in low and uncultivated as in high and polished society; and from the conviction of my own mind, that you, sir, treading in the same honourable path, well know how to discriminate between impertinence and a desire to communicate facts.

I have conversed with many persons upon the subject of capital punishments; have found them like myself, prejudiced in favor of that horrid substitute for reformation, because they had never examined both sides of the question; and have invariably succeeded in bringing them to the conclusion that capital punishments are both unwise, impolitic, and cruel.

If the masses are to be moved forward, in the march of humanity, it must be by individuals from amongst themselves, being enlightened upon the subject, in order that they may shew light to others. It will, therefore, be no waste of time, or useless expenditure of talent, for gentlemen of education, science, and humanity, by plain and popular public expositions of their principles, to commend them to the mind of the humble, half-educated members of society.

I am, sir, most respectfully,
Your humble servant,
&c. &c. &c.

July 7th.

After this, the last sitting, the annual general meeting took place.

R. C. KIRBY, Esq., in the Chair.

The secretary having read the names of twenty-four gentlemen recommended by the committee for the ensuing year, it was resolved,

"1. That those twenty-four gentlemen do constitute the committee accordingly, with power to add to their numbers.

"2. That William Kingdom, Esq., and William Topham, Esq., be appointed auditors of the accounts for the past session.

"3. That the following gentlemen, with power to add to their numbers, be appointed the committee, which was determined upon at the fourth meeting, to report the views of Cerebral Physiologists to the Legislature.

"Dr. ENGLEDUE.
"Dr. ELLIOTSON.
"M. J. ELLIS, Esq.
"H. G. ATKINSON, Esq."

The secretary having stated the recommendation of the committee, that in future every member of the Association should be called upon for an annual subscription to the funds of the Association, Mr. Logan said that at the last annual general meeting of the Association he had given notice of a motion to that effect to be made at the present annual meeting: in accordance with which he now proposed that in future each member should now pay an annual contribution of ten shillings.

This being seconded, it was resolved,

"That the future subscription of every member of the Association should be ten shillings per annum."

The Association then adjourned till next summer.

II. *Letter from Mr. Trevelyan.*

We have great satisfaction in printing the following letter from one of those unwarily caught by Mr. Simpson, but whose beautiful organization prevented him from being caught by Mr. Sampson.

To the Editor of the Zoist.

Edinburgh, August 14th, 1843.

DEAR SIR,—The remarks (commencing at page 148 of your enlightened journal) on "The Declaration," to which

my name is appended, I cannot but coincide with, and therefore now would rather my signature had not been given to a declaration, (not of "independence,") all the items of which, at the time of signing it, I could not agree in; such as,—that truth, as propounded by Engledue, would *not* injure a religious fable. Truth will *ever have* the effect of weakening falsehood; at the same time natural truths cannot be at variance with *true* religion, because true religion *must* come from nature alone.

Also I believe it very probable, that, if we are not able at present, the time will come when "the actual origin or evolution of thought or feeling" *will be discovered.*

And further, the promulgation of materialism never excited any "alarm" in my cerebration,—"that it would prejudice the reception of phrenology,"—indeed I believe it will have an effect *directly the contrary.*

My object for signing (without mature reflection) was (supposing I agreed with the whole declaration) to exhibit the puerility of any person or persons receding from a society on account of opinions brought forward, not in accordance with their opinions; and whose opinions, owing to the circumstances in which they are placed, their position in society, and the fear of losing caste; but more particularly owing to the formation of their brain, and being trained from youth in such unsubstantial opinions, render them unable to rise out of the pit of imagination and wonder, to ascend into the region of reason and facts.

Further, the declaration coming from my worthy and philanthropic friend, James Simpson, whose opinions I respect, and who by his labours, as assisting materially in the regeneration of suffering humanity, had great weight in inducing me to add my signature, thinking a declaration coming from such a source worthy of all acceptation. And wishing a great circulation to your enlightening journal,

I remain,

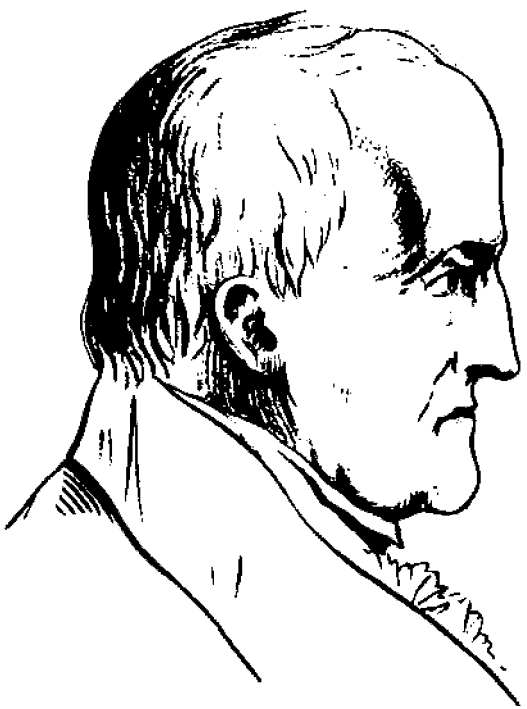
Faithfully yours,

ARTHUR TREVELYAN.

Digitized by Google

THE LATE LORD ELDON.





BASIL [illegible]

III. *London Phrenological Society.*

April 17, 1843. The PRESIDENT in the Chair.

A paper was read, *on the Cast of the late Lord Eldon's head*, by HENRY G. ATKINSON, F.G.S., 18, Upper Gloucester Place, Dorset Square.

"The spirit of the life lives on in death, the grave closes upon the man, but the life still animates the world; good comes out of evil, and our vices as well as our virtues shall have their salutary influence, and teach the world the great lesson of humanity. Interested partizans and flattering friends may bury the truth, and falsely colour over the records of the past—but all is vanity—there is no pure feeling nor honorable pride in disguising the truth. 'Speak of me as I am—nothing extenuate, nor set down aught in malice.' This should be the sentiment and the wish of every sincere heart.

And with this belief, I do not hesitate to comply with a request to read a paper on the head of the late Lord Eldon, believing that the case is too important to be passed over, and hid away from the world in the eternal chambers of oblivion. A dry bone, an empty skull in the hands of science may now be made more useful than the whole acts of a man's life, and may compensate in some measure for the evils which an imperfect brain may have entailed upon the race—a skull will speak out the truth after a thousand years have passed away, and laugh to ridicule the epitaph on the tomb and the foolish flatteries or the blunders of historians.

The late Lord Eldon held high station in the state—he stood out in the world's history, foremost in the tide of affairs. It is seldom that we have an opportunity of examining a cast of the head of such an individual, and rarely indeed when the position is so remarkable as that of Lord Eldon; but as his character and his acts were so notorious, I shall abstain from going into any minute particulars, further than to point out the more remarkable features of his character in harmony with the singular conformation of his head, bearing out the truth of phrenology in a manner so striking, that a mere student in the science may read it at a glance. There can be no difference of opinion in such cases as these, and it is to such cases that phrenologists chiefly refer for the proof of their doctrines. There we see nature standing out in hill and valley—in large text raised upon the surface; and yet there are still men in our day, who having eyes, cannot

see, or calling themselves philosophers and men of science, followers of truth, yet hide themselves away in the dark caves of self-conceit—too proud to learn—scoffing at that which they cannot appreciate, seeking a bubble reputation in the tide of public opinion—echoing to the world what the world already knows—blind to the plainest and most important facts, without a thought above the mass, or one generous impulse in the desire to elevate their race, nor ever remembering the admonitions of Lord Bacon, how that "every man is a debtor to his profession and to the world to do something for the cause of truth and for the love of mankind." I make these observations as peculiarly called for on this occasion—for here is the head of a man of a low, grovelling disposition, servile, time-serving, selfish in the extreme—bending to power, holding the strong arm of the law over the poor,—a man of a party, an aristocrat to the very bone—bigoted to the last—neglecting his old and true friend—giving to those who might be useful to him—the spirit of philanthropy withering away within—the rights of the people never occupying his thoughts—advocating every harsh measure and death-punishment for stealing the merest trifle,—exclaiming that the greatest calamity which ever befel England, was the abrogation of the law of death-punishment for stealing a pocket handkerchief. The quality of mercy was strained to the utmost. His knowledge was confined to law cases—of these he possessed an abundant store. He became useful to a party in the game of politics, opposing all reform, clinging to power, venerating the ancient ways, regardless of truth, indifferent to the world's advance. He was raised to be Lord Chancellor of England—the king created him a peer of the realm,—but nature had not cast him in the mould of true nobility; he gained a name and station in an unenlightened age, but the heart and the understanding could not expand to any generous impulse in the spirit of true philosophy—good fruit and beautiful flowers could not spring up in so uncongenial a soil. The tree was ill-formed and stunted in its growth—he was never formed for greatness—the brain was so ill-proportioned, that no circumstances could have ever made him great and good. He broke faith with his old friend, who alone stood by to smooth the pillow on which the dying man reposed; one pang of remorse shot through his soul at that moment—it was not too late to retrieve his error, but the thought passed away—there was not the brain to hold it there. He died—neglected alike by family and friends, excepting the one, that truly noble man who could stand there true to the last, even to the friend that was false—

he died, and left a pension to his dog.* Such was the end and such was the true character of this peculiar man, and yet he had the art to dissemble, and was too cautious ever to get far wrong in the eyes of the world or of his party. He was admired by his party for what appeared to be his consistency in upholding the things that were, in constantly resisting innovation, ever clinging with venerating fidelity to the cause of the Tories,—nevertheless he became the tool of those whom he served; he was wary and cautious, plausible in the extreme, deceiving many, and gaining a reputation and a station for which he was entirely unfit—unfit, for no man can be fit to reign over the welfare of others who considers only the selfish interests of himself and of his party. His religion was one-sided, unscrupulous, ungenerous,—a state-supporting affair—his benevolent feeling following close in the train of his worldly interests; he had no generous philosophy, no refinement—he seemed to care as little for the beautiful as for the true; he neglected the poor, and was regardless of the rights of men as members of one family, extremely mean—illiberal alike in principle and in practice; and yet this man was not without his virtues.

I have dwelt upon the darker shades of his character,—but he possessed some retrieving points—and what poor wretch that was ever hanged at Newgate had not some bright feature, however it might be obscured. But we are too apt to crush a man for his sins, without at the same time acknowledging and rewarding him for his virtues—guilty of one, guilty of all, a bad name and hang him, such is the world's judgment—yet alas! it too often happens that the besetting sin leavens the whole character, and casts a blight over the entire heart and the understanding, for the brain acts so much in unity, that it is mostly drawn in the train of the predominating passions—yet flowers will grow up among the briars—the good will peep out at times, and we are then disposed to attribute it to hypocrisy, the reflection from some other thing—but it may not be so, for there are none who have not some retrieving qualities, some good deed accomplished, shining out like a "taper light" in a dark world. Lord Eldon possessed attachment and great love of children, and these qualities he manifested through life—for though he quarrelled with his family because they were not so ambitious, perhaps, as himself, yet he still cared for his friend, although he could

* My friend, Edwin Landseer, has painted the portrait of this dog—which was said at the time to be the richest dog in the world—having a considerable income from funded property—ten pounds per annum.

treat him with injustice, (the friendly feeling was there, though ill supported,) and he loved his dog and left a provision for his support. He was often kind, but not consistent—he was a judge without the sentiment of justice—but he was respectful, and in his calling most diligent and successful, although that success was not sought for the general good—it was a gain for selfish ends, achieved by hard drudgery and disgraceful subservience to the reigning power. Not that he was for ever playing a part—he acted much in this from the natural impulse of his nature, so that when the weak old man wept over the innovations of the time, perhaps he was sincere; his veneration for the great, tenacious adherence to the existing laws and institutions of the country arose from the prevailing sentiment of his mind, for he had no love for reform, nor could he see how the ultimate interests of all were entailed in the cause of truth and the universal rights of man.

No—doubtless at these times he was true to himself, such as he was—the impulse must have been there, and his firmness wanting; so when the current was too strong and he could no longer resist the opposing stream—he wept, wept like a child—but not with tears flowing from the tender heart of philanthropy, but rather in sorrow that his cherished party and their privileges should be disturbed.

> "Next came Fraud, and he had on,
> Like Lord E——, an ermine gown;
> His big tears, for he wept well,
> Turned to mill-stones as they fell;"
>
> SHELLEY.

And yet there might be some generous impulse beyond all this—but it did not freshen into a fountain of pure wisdom, or flow on mingling in the bright waters of justice, and of intellect, without which the best feelings are perverted, and the result is more to be dreaded than the darkest plots of villainy or the broad and open way of selfishness and sin.

I shall not attempt to go more minutely into the character of Lord Eldon; what I have said, I have derived from those who knew him best, both in his public capacity and through all the circumstances of his private life. It is possible that I may have overdrawn the picture, but I have gained sufficient information upon the subject to convince me of the general truth of what I have stated, and were it desirable, could easily prove the correctness of my statements, by detailing anecdotes illustrating each position which I have advanced—but this is not my intention, as such would entail some personality with regard to others, which is always to be avoided wherever

it is possible. The world is not yet sufficiently rational to permit us, without offence, to tell out every truth of a personal nature on every occasion—I will now, therefore, refer to the prominent features in the development of Lord Eldon's head.

The head is rather large—very long—wide and swelling out above the ears and very high at Veneration.

The intellect is well developed—the whole anterior lobe is large, its size being more observable in length than in height—giving considerable mental power and a pleasure in the mere exercise of the intellect for its own sake, the end to be obtained by such exercise being chiefly regulated by the stronger passions and desires. Lord Eldon was a great plodder—he laboured incessantly, devoting himself to the dry facts of law; he prided himself on his legal knowledge, with much contempt for the higher pursuits of others. Few men possessed a greater knowledge of the recorded cases of legal proceedings, and to this, his success may chiefly be attributed—but his intellect seemed to rest here, he was not a man of extensive knowledge—he possessed few other acquirements. In the cast is observable a marked division between the organs of the intellect and the rest of the brain, which I think may be attributed to his continuous application to the dry facts of law, unconnected with the more generous and ennobling feelings. I have observed that when an organ or portion of the brain is acting in conjunction with other neighbouring organs, there is a continuous swell—but when there are decided elevations or divisions between parts, they act alone;—and therefore we always find, that in good heads where the dispositions are evenly balanced there is a regular development, and that irregular brains produce, to a certain extent, a tendency to insanity and idiocy, from particular faculties acting without the necessary influence of the rest of the brain. I have made extensive observations on this point, and consider it to be one of great importance. *Ideality is deficient*, and certainly Lord Eldon never shewed any elevation of feeling, any tendency to elegance and refinement, which that feeling would have given. *Veneration is in excess*—and this feeling was strongly exhibited in his veneration for the great and his attachment to all that had, as it were, become venerable from the effect of time and custom, or in connection with the old institutions of the country and the power of the nobles. Hope and the back portion of Benevolence seem to combine with this feeling, and together cause a remarkable elevation on the head—Hope seems to have been active in stimulating him to exertion. *Benevolence*

is certainly not a predominant feature,—had it been active, it would have swelled out in an uniform line with Comparison; but it is *deficient*. *Firmness is small, and Conscientiousness very small—frightfully deficient.* He was persevering, but not firm—the sense of Justice, the desire of Truth, the feeling of Sincerity, all which I attribute to that portion of the brain called Conscientiousness, seem to have been feebly felt—he was not a true man, nor was he a just one. *He possessed Love of Approbation and Self Esteem to a considerable degree—great power of Concentration, and Attachment to children and friends.* His *large Combativeness* gave him power to persevere—overcoming difficulties, and made him useful to a party. *Caution, Secretiveness, Destructiveness and Acquisitiveness are all large—giving a swelling appearance to the sides of the head, which is the case in most of the murderers' heads*—the action of these faculties was very observable in his conduct—he was cautious and careful, long in giving judgment, on which account many have supposed him to be conscientious, but the object and the cause were very different. He was secret and plausible—a complete diplomatist—fond of hoarding, mean to a degree—a fact which is well known to all who were acquainted with him—while his harsh measures and desire of continuing the punishment of death for the most trifling misdemeanour, sufficiently displayed the destructive tendency. He had little feeling for the marvellous or for the wonders of nature, but was essentially of a homely common-place disposition, wanting that vivifying principle, the effect of Conscientiousness, and more particularly of Ideality and Wonder! Such was the disposition of the great Lord Eldon, living in an age of contention, cruelty, and selfishness. And yet there were many high minds and true hearts around him—a Romilly—a Montagu were *visionaries* to him. What could *he* comprehend of the mild justice of benevolence—the benevolence and the justice of mercy—his intellect never leaned that way—he was the plodding man of law, bending to the will of a selfish, ignorant ruler, striving after wealth and station. But the time will come when men will be governed by the truly great, when our institutions and our laws will be re-modelled, and when the first consideration of Government will be to raise the people, and to advance the progress of truth. But to what quarter shall we turn in expectation?—shall we look to the ignorant bigot who would interfere with every proposed system of a national and a rational education, founded upon enlarged principles and good morals? Surely not! No—it is to Cerebral Physiologists that we must look—we want knowledge—knowledge of man, and men who are bold enough to de-

clare the truth. The time is at hand when the pitiful expediency of past ages will no longer serve—the plain, the simple, and the whole truth must now be spoken; and those who are not ready to stand firm in the great cause, and oppose the prejudices and ignorance of the mass, and the bigotry of the schoolmen, let them desist at once—no compromise of principle and truth can now avail. We are on the eve of mighty changes, when every man will be measured according to his real worth and merits—when Lord Eldons will no longer be tolerated as the advocates of truth and justice—the oracles of kings—the rulers of the people. Poor Eldon! weeping over the advance of intelligence—poor blind man! How powerful in his day—how impotent, how little that power in a succeeding age! How vain were his tears and the attempt to stay the progress of freedom and of thought! 'Tis the same now and ever—men may rage, oppose, or ridicule, call this *dangerous*, and that *blasphemy*, but truth is not destroyed—the storm and the winds of winter pass away. But the spring-time of a new year is at hand—the flowers appear, and life and joy are in the world again—and in the sunshine and intelligence of a happier era, we smile at the vain efforts of ignorant men, and gain a lesson of wisdom from amidst the scenes of barbarism and selfish grandeur. The world is regenerating, while the power and the glory of the worldly-wise is passing away—*sic transit gloria mundi*, but with no *resurgam*—all is change, continual progression—and things appear which it has never entered into the heart of man to conceive; and soon shall all exclaim, and little children shall be shewn, that "Phrenology is indeed the Truth, though it be opposed to the philosophy of ages."

I cannot give a better or more appropriate contrast to Lord Eldon, than a sketch of my revered friend, Mr. Basil Montagu, who for two-and-forty years has laboured to improve the criminal law, and with the assistance of Sir Samuel Romilly in parliament, has done more to suppress that brutal and wicked practice of death-punishment, than any other man, living or dead. At a time when there were *monthly executions* at Newgate alone, for crimes *without* violence, of *eight* or *ten* poor creatures, many of them *men and women under twenty years* of age. Mr. Montagu protested against the practice, whilst Lord Ellenborough desecrated him in the House of Lords as the greatest enemy of his race; and poor Lord Eldon stood up for the law, crying out, "Hang them! hang them! for it is so nominated in the bond!" And the bishops, being appealed to, maintained that the practice should be continued—not only to take an eye for

an eye, and a tooth for a tooth, but a life for a pocket handkerchief! Such was the state of things when Mr. Montagu, calm in the midst of the storm, unmoved by all the noise of ignorance, year after year sent forth again and again his mild reproof—have mercy and not sacrifice—forgive one another—train up the child, and give help to the weak—the moral world is not won by violence or by harsh measures—but study to know thyself, the cause and the remedy of evil. With what deep-felt satisfaction must Mr. Montagu now pass by the corner of Newgate—what a triumph for a great and virtuous mind. I have heard that he has been seen to take off his hat and wave it in the air as he passed along, meditating all the way."*

* We deeply lament that in the little work lately compiled against the punishment of death, by Mr. M. B. Sampson, and published with the assistance of the Trustees of Mr. Henderson's Fund for aiding Phrenology, not an allusion is made to the venerable Basil Montagu, now seventy-three years of age, who stands in the same relation to the abolition of capital punishment, that the venerable Clarkson does to the abolition of the slave trade. When a law student, Mr. M. once visited Newgate to have an interview with a man likely to be condemned, though very probably innocent. He was presently surrounded by ferocious felons, who damned him, in spite of his errand of mercy, and told him he would himself be hanged in a week. From that moment he resolved upon never ceasing to exert himself in this holy cause. He for many years frequently visited the gaol, to prevent worldly occupation from weakening his resolution, and, at least once in every year, attended divine worship in the chapel with the prisoners. He once arrived at the prison, in Huntingdon, with a reprieve for two poor men, a few moments before the hour of execution, and as soon as he had returned to his inn, he saw the people flocking in all directions, and a friend suggested that he should not be seen in the town, as the mob were *not pleased* with *their disappointment!* Every execution, during the last thirty years, has reminded him of that day, and he has never ceased to assist in diffusing knowledge and information upon the subject. He attended the Old Bailey Sessions regularly, though refusing to practise. The days of execution were to him days of agony—he never slept; and before daylight would walk up and down on the south side of Lincoln's Inn Fields, hearing the tolling of St. Sepulchre's, bell. The sound once so affected him that he took refuge in the adjoining Catholic chapel, and the priest was at that moment raising the holy bell to announce that the sacrament was ready for all who desired to receive it; he was so overpowered that he instantly left London. He continued to attend the Old Bailey, and hear sentence of death passed, at the end of the session, on the *numerous* prisoners. He saw the remedy in the publication of the opinions of moralists and divines; but he was too poor to defray the expense. He applied to many booksellers, but they all, even the kindest and most liberal of them, Johnson, of St. Paul's Churchyard, answered, that a work on the punishment of death would not sell, for *the subject was one upon which there was no interest.* However, he proceeded with his collections. A most benevolent Quaker, named Frederick Smith, was so distressed by his representations, that, in conjunction with William Allen and Richard Phillips, he got up a society, and the book was published. A thousand copies sold in a few weeks; a second edition was published, and copies sent to Mr. Wyndham, Lord Ellenborough—then Lord Chief Justice of England, and Sir Samuel Romilly. Mr. Wyndham *ridiculed him in the House of Commons.* Lord Ellenborough, *in the House of Lords*, said

April 17th. The PRESIDENT in the Chair. *(Ladies' night.)*

Mr. Hudson Lowe read an address on "the subject of the connection of the views entertained by phrenologists with regard to what have been termed the reflective organs, and those of writers on psychology, or the philosophy of mind, with regard to the processes of suggestion and association." The report is given in Mr. Lowe's own words, as furnished by him to the Secretary. For no one could attempt to report his papers; since he is sometimes extemporaneous, sometimes reads, dipping into different papers, backwards and forwards, pausing to settle what part he shall read next, and then galloping as hard as if he did not intend his hearers to presume to dispute his authoritative pourings forth of words. He began by contending that the definition of phrenology as a physiology of the brain confounded two studies, which, however converging to one ultimate object, differed widely in nature and method, and even in their immediate ends. "The physiology of the brain, or more properly of the nervous system (for they cannot be separated), aims at pointing out the uses of structure,—phrenology at assigning the organic conditions of moral manifestations. Phrenology, taking the existence of certain mental faculties as its starting point, seeks to ascertain the conditions of their existence in the brain. The physiology of the nervous system, starting from those visible and material divisions of parts which anatomy indicates, seeks to discover the functions which they subserve. Thus when the phrenologist has succeeded in ascertaining the connection of physical love with the cerebellum, he will in the natural order of his subject pass on to consider the faculties and the combinations which modify and regulate the activity of this impulse, its effect on the character, &c. On the other hand, the cerebral physiologist, starting from the existence of the cerebellum, proceeds from this as the origin of his inquiries, and when he has ascertained its con-

"I have been visited by a book, written, *I am sorry to say*, by a member of the profession to which I have the honour to belong. In this publication the author has endeavoured to desecrate the venerable judges, and to subvert the law of the land:" and the lords cried loudly, "*Hear, hear, hear!!*" Mr. Montagu's pulse did not beat once more quickly for this rocket; but he published the debate, and again argued against the ticklers for established barbarity. He brought Romilly round to the most determined support of his great cause. The book sold extensively, and his Society addressed the public, printed the opinions of their adversaries, published two additional volumes and various tracts, and continued their exertions by every species of publication, but particularly the newspapers. Mr. Montagu has lived to see capital punishment nearly abolished. May his peaceful end not arrive before its abolition.—*Zoist.*

nection with this special impulse, is by no means authorized then to stop. He must then proceed to inquire whether it does not further subserve motion; in fact, it is his business to exhaust the whole theory of function of the special part which he makes his study. So long as the phrenologist finds no stumbling-block in the way of his endeavours to ascertain the cerebral conditions of character, he is not called upon to inquire what are the functions of such and such distinct portions of the brain. His study embraces the entire field of human emotion and character, every department of intellectual exertion, every gradation and combination of feeling in the extent of its investigations. He would be deserting his task for one less noble and productive, were he to take the brain for his starting-point, and inquire into the functions of its distinct anatomical compartments.*

* Physiology is the *science* of the uses, actions, or *functions* of animal and vegetable organs. What is phrenology but a *subdivision* or a *special portion* of *physiology*?—but the *science* of the uses, actions or *functions* of one organic mass,—of the *various portions of the brain*? Does not every phrenologist, Mr. Lowe among the rest, speak of the use or *function* of this *cerebral organ* or of that? of the *function* of the portion of *brain*, for instance, called the organ of *Wit*? What then can *phrenology* be but the *physiology of the brain*? Does not Gall invariably call his science the *physiology of the brain*? Mr. Lowe actually quotes a passage in the very next paragraph where Gall uses the very words. Did not Gall entitle his folio and quarto work the Anatomy and *Physiology* of the Nervous System in general, and of the *Brain* in particular? and his octavo work, "On the *Functions of the Brain and each of its parts*?" Is he not styled on the medal struck to his honour, The *creator of the* PHYSIOLOGY *of the* BRAIN? Does he not call himself in his octavo preface, "*the founder of the* PHYSIOLOGY *of the* BRAIN?" *Phrenologists* are therefore *only* students of the *physiology* of the *brain*—and are *cerebral physiologists*. In truth, the word phrenology was never used by Gall, but by Dr. Spurzheim; and perhaps the sooner it can be got rid of the better. For our science is no distinct science—it is simply that of the functions or *physiology* of the brain; and to give it a peculiar name leads to the oversight of its being merely a fragment of physiology. Whether we study man as the mere metaphysician, the moralist, the historian, or the poet studies him, all that man can study of man's character is so much cerebral physiology, whether he is intelligent enough to know that all is cerebral function and manifestation or not. The mere metaphysician is but a partially informed cerebral physiologist. He examines the product only: stands in the same relation to the perfect cerebral physiologist that an animal chemist does who analyzes the bile without troubling himself with the liver and its vital properties and functions; or the wrestler or dancing master, who knows nothing of the structure and arrangement of muscles or their vital properties and functions, but studies merely the results. The physiologist, on the other hand, who, like the run of physiologists, knows nothing of phrenology, but can write and talk about the anatomy of the brain, and that humblest fragment of its function that regards mere sensation and motion, is only a miserably informed cerebral physiologist, because he is ignorant of the science of the uses of the cerebral regions of intellect and the feelings. The perfect physiologist knows the chemical character of the bile *and* the anatomy and physiology of the liver; the attitudes and movements of dancing, wrestling, &c. *and* the structure and arrangement and vital properties of muscles.

"With regard to the definition of phrenology, as a philosophy of mind, founded on the physiology of the brain, it is still more erroneous. The discovery of certain innate mental principles did and *must of necessity* have preceded* that of their seats in the brain. Previous to the time of Gall—Kames, Hutchinson, and Reid had admitted numerous faculties closely corresponding to those now recognized by phrenologists. But further, Gall himself states that this admission of innate mental principles was a necessary preliminary to the establishment of cerebral organology. 'The innateness,' he says, 'of the moral and intellectual faculties is the necessary basis of the physiology of brain; for if instead of its being demonstrable that they are innate, it could be proved that they are only the accidental product of external objects and the external senses, it would be useless to seek their seat in the brain.' (L'Innéité des Forces Morales, &c., p. 67, t. 1, *Fonctions du Cerveau.*) And passages to the same effect may be found in the advertisement and introduction. To prove the innateness of these faculties is accordingly one of his first preliminary steps. He was led indeed by his views on the diversity of human character to his investigations on the brain and skull, and his accuracy in the assignment of organs was generally proportioned to the clearness of view he had acquired on the faculties beforehand. So far then from phrenology being a philosophy of mind founded on the phy-

Mr. Lowe says that the physiology of the brain aims at pointing out the uses of structure. Why, who but the phrenologist points out the use of the various convolutions, for example? Do the physiologists who despise phrenology aim at shewing the use of a single convolution?—and the bulk of the brain is the mass of convolutions: and do not such writers now gradually become more and more phrenological, more and more true cerebral physiologists, by allowing that the front of the brain seems devoted to intellect, &c. &c., thus shewing that such considerations are a part of their own cerebral physiology. As the structure of the great mass of the convolutions is for the intellectual and moral functions, who is to investigate the *uses* of this *structure* but the phrenologist? If phrenologists are not investigators of the functions of the brain, what do they investigate? If phrenology is not the science of the functions of the brain, what is it the science of? The phrenologist who has succeeded in ascertaining the connection of sexual love with the cerebellum, will not stop there: but examine every fact which shews motion, or anything else, to be connected with the cerebellum. As the brain is the organ of the phenomena called mind,—the possessor of the power of producing these phenomena, the phrenologist, can never rest till he has discovered the use of every spot of the brain and its appendages. He will not start only from manifestation and go to organ; but often from organ and go to manifestation, just as physiologists, not phrenologists, do. Gall sometimes observed external characters similar, and then compared the heads to learn in what points these agreed; but sometimes found heads similar and then compared the characters.—*Zoist.*

* Be it remembered that none of this is our composition.—*Zoist.*

siology of the brain, it would be more correct to term it a "physiology of the brain, founded on the philosophy of mind."*

"After adverting to some attempts to proscribe the use of the term mind, and describing as waste paper discourses on the question of Materialism,† which overlooked the distinction which Descartes had drawn between matter, or that which is apprehended by the senses, and conceived under the form of extension, and mind apprehended by consciousness and conceived as thought or feeling,‡ he proceeded

* Phrenology is a philosophy of mind founded on the physiology of the brain. For, by connecting distinct mental phenomena with the development of distinct cerebral parts, we establish the true list of faculties. The metaphysician may observe without reference to the brain; he may explain musical feeling by the ear, the judgment of colors by the eye, the love of property by the love of power, innate strength or weakness of various forms by habits of "study or business," as the second or third rate Dugald Stewart did; but the cerebral physiologist by learning from physiology and pathology that the senses of music and of color, the love of property, &c., depend upon distinct portions of the brain, establishes these faculties as components of the aggregate of faculties, and therefore establishes his mental philosophy on the solid foundation of cerebral physiology. If Gall assumed, or rather saw, that faculties were innate, he also assumed or saw that every faculty which was innate must be possessed by a portion of brain; and he never felt certain that a faculty was distinct till he had discovered a cerebral organ for it.

The circumstance that the mental philosophy of Hutchinson and Reid, and other metaphysicians, was not founded on phrenology, surely does not shew that the mental philosophy of phrenologists does not repose on the solid basis of observation of function in conjunction with structure. Gall would open his eyes if he heard Mr. Lowe declare that his mental philosophy was not founded on cerebral physiology,—upon such observations as metaphysicians make, brought into union with observations on the brain.—*Zoist.*

† Modest, cool, and satisfactory.—*Zoist.*

‡ What right had Mr. Lowe to accuse those, who have thought and read as deeply as himself upon these subjects, of overlooking Descartes' distinction between mind and matter, with which they were probably acquainted as well as with what Hume and Reid and very many others have written, before he had lived long enough to have seen the name of Descartes? So far from overlooking, materialists think too deeply not to see the utter absurdity of the words with which Descartes would distinguish matter and mind. Matter is indeed something extended and resisting; but it has endless other properties which have nothing in common with extension and resistance, except that they are possessed by the same matter. It is thought a virtue to vilify matter, and call it inert and brute. Why, it is endowed with endless powers; all the powers of the universe are its powers. The universe is but matter and properties of matter. What analogy exists between extension and the phenomena of attraction, light, heat, electro-magnetism, of poison, remedy, vitality, mesmerism? yet the power of displaying these phenomena matter possesses. Nay, not only when variously combined or organized and circumstanced does it exhibit the phenomenon of vitality, as in vegetables, but also of consciousness, in animals, aye, of consciousness and personality: seen as really in the microscopic creatures, ten thousand of which may exist in an inch of space, and come into existence and perish incessantly, in every habitable point, as in talking and conceited man. If various faculties re-

to enter on the question of our sources of the knowledge of mind. The first and necessary basis is consciousness, or the cognizance which the mind takes of its own internal operations. Mind unlike matter is self-cognizant. To the inquirer into mind we may apply the words of Heinrich Ritter, "Thought is at once the means, the object, and the matter of knowledge." "As to the blind or deaf," says Dugald Stewart, "no words can convey the notions of particular colours, or particular sounds; so to a being who had never been conscious of sensation, memory, imagination, pleasure, pain, hope, fear, love, hatred, no intelligible description could be given of the import of those terms." "Would you

quire an immaterial soul (though what this means we cannot comprehend), so must the personality of each animalcule. Mental phenomena are never witnessed but, like gravitation and all other phenomena, as phenomena of matter. To talk of the distinction between mind and matter, is the same as to talk of the distinction between gravitation and matter; and, to maintain that they are two distinct essences, is the same as to contend that gravitation, not being extension, is not a phenomenon of matter. Mind is no more a real separate entity—a spiritual essence, than gravitation; neither is it matter, any more than gravitation is matter. It is a phenomenon of matter peculiarly arranged and circumstanced; and ceases as soon as the necessary arrangement or circumstances cease.

It is perfectly true that the phenomenon of thinking or of feeling shows personality—that *cogito, ergo sum*,—as the minutest creature that inhabits another microscopic creature might say as justly as Lord Bacon. But what more does this mean than that the phenomenon of thinking implies personality? The true philosopher will not stop there, and by a proceeding worthy of a credulous and contented peasant, fancy this phenomenon proves the existence of an imaginary thing called by the word soul: but will examine the conditions which give rise to this phenomenon, and he will then see as a plain matter of fact that it is a phenomenon of matter, and resulting from matter peculiarly compounded and organized and acted upon by external circumstances. He will see plainly that it is a phenomenon of brain or what is really the same as brain; and that this brain is subject to all the same laws as the other organs of the animal body,—produced, developed, supported, decaying, deranged, and influenced in all ways precisely like all the rest, but exhibiting the phenomena called mind, which are displayed throughout the animal world exactly in proportion to the complication and perfection of the material called brain. The word mind is by some employed in two senses, like the word gravitation,—to signify certain phenomena and the power or ability of displaying those phenomena. But, as it unfortunately conveys to most unreflecting people the idea of an immaterial soul (words incomprehensible to us), just as the fact of gravitation, or any other natural phenomenon, gives the savage an idea of a spirit, doing gravitation or other phenomena, we heartily wish the word abolished till such an absurd meaning is forgotten; for in this sense there is no such thing as mind. The existence of mind as anything more than phenomena, or the ability to display those phenomena, we utterly deny: and assert boldly that nothing but the blind prejudice of bad education and the subsequent want of vigorous reflection to right himself, can occasion any man to be insensible to so plain a fact. To speak of the brain as a violin played upon by somebody!—why it is a self-acting apparatus requiring only the influence of the external world, as any plant or self-acting apparatus requires external influence, to excite it to exert its powers.—*Zoist.*

know what thought is," says De Craurnz, "it is precisely that which passes within you when you think. Stop but here and you are sufficiently informed. But the imagination, eager to proceed farther, would gratify curiosity by comparing it to fire, to vapour, and to other active and subtle principles in the material world.* And to what can all this tend, but to divert our attention from what thought is, and to fix it upon what it is not? It is only by looking inwards that we can acquire those just ideas of thought and emotion which must serve as a basis for the study of mind." Consciousness alone however is not a sufficient source of knowledge; an individual mind cannot alone afford a sufficient basis for the study of the race. This may be rendered clear by the consideration that the several faculties may be described as existing in three distinct states of power and activity. The first, that in which they are habitually and spontaneously active even without external excitement: the second, that in which they are readily called into action by external circumstances, or the influence of related faculties: the third, that in which they are sluggish and with difficulty roused, even when the greatest call exists for their activity. Now one man can needs possess each of the faculties only in one of these degrees of development. But the influence they exercise over the phenomena in each of these different states is widely various. Further, it is only in the first and highest state of activity that the existence of faculties as primitive principles of action is likely to be readily recognized by internal observation. It is therefore necessary, that the observation of the actions of others, and their reduction by analysis to primitive tendencies, should be conjoined with the study of consciousness, —this is the second source of our knowledge of the mental faculties, as recognized by all phrenologists. It was not further enlarged on by the lecturer, who returned to the manner of combining this observation with the knowledge derivable from consciousness. We should receive such principles as were reconcileable with what our own consciousness taught us, or analogous to those primitive tendencies which we could recognize within, those which were not we felt instinctively and not unjustly inclined to reject, and should certainly question them more severely. Thus such organs as that of Sophistry, spoken of by some American phrenologist, or of Marriage, admitted by Dr. Vimont, were felt at once as offensive to our judgment.

* Or by calling it a soul, or *spiritual substance!*—thus diverting attention from the observation of the phenomena and their conditions, and fixing it upon an idle and unintelligible fancy.—*Zoist.*

"With regard to the method of comparing character and cerebral development, it was, if not necessary to the discovery of faculties, yet of great subsidiary importance in giving an alphabet to those faculties, and of the highest in all that relates to the practical application of mental science. Possessing this key in development to the knowledge of faculties, we were enabled to determine what combinations led to intellectual or moral eminence, and what to criminality and degradation; what were the sources and characteristics of real, and what of conventional eminence.

"Having thus briefly gone through his views of the grounds and method of inquiry in phrenological science, the lecturer proceeded to enter on the discussion of those intellectual faculties which he proposed as his special subject, but which limitation of time, and the length of his general remarks, permitted him but imperfectly to go through. He adverted first to the organs termed by phrenologists Reflective,—a term which he thought inexpressive,—capacity of seizing the resemblance of things. The comparison of Spurzheim,—Sens Metaphysique, Profondeur d'Esprit,—or Causality: and the organ De l'Esprit, or Wit, which by Spurzheim was termed Gaiety. This last organ was by Gall, in a work termed *Organologie*, published in 1807, included with the two others in a group constituting the Esprit d'Induction. This classification the lecturer considered as just and correct. The true function of the organ last named the lecturer considered as the suggestion of contrast: contrast was not identical with difference: difference was the mere negation of relation. Contrast a positive relation, *e.g.*, good and evil, light and darkness, attraction and repulsion.

"The functions of these organs, Mr. Lowe considered as suggestive,—we distinguish in the action of the mind that of receptivity in which it is passive to the influence and impressions of external objects; that of spontaneous activity in which it wanders freely through successive states, as they are suggested to its notice; and that in which this principle of activity is modified by the action of the will. In the receptive states of the mind, those faculties which are termed by phrenologists Perceptive, as Form, Extension, &c., are concerned: in the spontaneously suggestive, those of which we have spoken. The will modifies intellectual activity but cannot create ideas and the influence which it has, appears to reside only in the exclusion of irrelevant trains of thought. This distinction will throw light on a question regarding the organ of Comparison. Gall's observations only establish its connection with the suggestion of resemblances, and his defini-

tion at first limited it to this function. But subsequently in his *Fonctions du Cerveau*, he says that it seems to him that the faculty which perceives resemblances must perceive differences also. Now this is manifestly correct if we refer to the sensible comparison of two present objects. But in this case it is the perceptive organs, and not that spoken of, of which the activity is recognized. The idea of Resemblance no doubt is always given by Comparison, but in comparing a present individual with his portrait for example, Form recognizes, and the other perceptive organs, both differences and resemblance. When, however, a present object suggests an absent one to which it is similar, there is no perception properly speaking, there is only suggestion, and there is no reason to admit that the faculty which suggests resemblance suggests difference also. We perceive the pure activity of this faculty most clearly however in cases where sensible perception is altogether excluded. Bacon, by an allusion to the fable of Icarus, speaks of philosophers who apply the rules of science to the scrutinizing of religious matters, as "soaring to heaven on the waxen wings of the senses." What is there here either that bears any resemblance to perception, to which however only can the remark of Gall apply. Spurzheim's statement again, that the lower activity of this faculty took cognizance of resemblance, and the higher of difference, rested on a fallacy. Where two compared objects presented many more points of difference than resemblance, it was obvious that to discover those of resemblance would be the higher intellectual exercise; where, on the other hand, the points of resemblance were many, and those of difference few, it would then require more intellect to discover those of difference.

"Mr. Lowe proceeded to consider the laws of Suggestion and of Association. These were reduced by Hume to three, Resemblance, Contiguity in Time or Place, and Necessary Connection or Cause and Effect. He excluded Contrast by a refinement which had been rejected by Thomas Brown. With the exception of this subtlety, which was not an improvement, he merely followed Aristotle in the classification. Stewart distinguished among some of the most remarkable, Resemblance, Analogy, Contrariety, Vicinity in Place, Vicinity in Time, Relation of Cause and Effect, of Means and Ends, of Premises and Conclusion. He considers it unimportant to determine whether some of these principles may or may not be reduced to others, and holds that the most powerful of all principles of Association is undoubtedly Custom. Few will be inclined to agree that to determine with accuracy the

number of primitive principles of Association is unimportant. Custom was improperly included in the same category with Resemblance and Cause or Effect. For Custom or Habit, the tendency of acts to become easier and more frequent in proportion as they are repeated, is a law of the mind which may be compared to a series in geometrical progression. But every science must have a *commencement*. If two ideas occur more frequently in conjunction in a ratio proportionate to the frequency of previous conjunctions, at least their first conjunction must have arisen from the influence of some special principle. Further, as by the conjunction of ideas we only understand their occurrence in the same period of time, they must at least be associated on the principle of contiguity in time, and if in time in space also. It is obvious, indeed, that every two ideas which occur consecutively in the mind, are at least proximate in time; but it is equally obvious that whenever the mind is engaged in any occupation distinct from mere passive receptivity, that its ideas first become connected by analogy or deduction, by some rational and not by the purely arbitrary link of proximity in time and space. This leads to a distinction between Association and Suggestion, which has been hitherto generally omitted. Association is that process by which two ideas *once conjoined* recall each other. Suggestion, that of mental evolution by which they are *for the first time* linked.

"The principles of Association may be mentioned as those of Vicinity in Time and Vicinity in Space. But however instances of local Association may strike us, the principle of Vicinity in Space seems resolvable into the first and that into the principle of Succession. Sounds and forms recall the conceptions with which they were associated as well as placed, and the principle on which they do so, seems to be merely that by which in proportion to the vivacity of a conception, and sensible conceptions are always the most vivacious, those with which it is linked become more easily recalled. With regard to the principle of Succession, Mr. Lowe entered into an analysis of Time; he distinguished its essence or succession from its measure or duration. Our own consciousness was the measure of succession. With regard to that consciousness no two events could be simultaneous, for the smallest measure we can conceive of duration is inadequate to portray the fleeting nature of duration. Events therefore could only stand subjectively in the relation of priority and sequence. This gave succession as the true form of the principle of Association. This principle was connected with the organ termed by phrenologists, Eventuality.

"Mr. Lowe offered some critical remarks, which should have found place earlier, on Mr. Combe's section on Association. Mr. Combe considered the varieties of human intellect as opposing insuperable obstacles to a determination of fixed principles of Association. "As well," he says, "may we expect by studying the forms of the clouds which flit along the sky to-day to be able to discover laws by which their succession may be regulated to-morrow; as by reflecting on the ideas which pass in one mind, to discover links of association by which ideas in the minds of mankind in general will be uniformly connected and introduced in a determinate succession." Were the diversity of phenomena to frighten us from an attempt to fix primitive principles, there could be no such thing as science in any department. But the immense diversity of forms, are all but modifications of two, the curve and the straight line, and the immense variety of hues, but of a few primitive colours. The immensely various forms of animal organization had been reduced more or less closely to certain definite types. Mr. Lowe pointed out that most of the instances given by Mr. Combe to show the impossibility of arriving at fixed principles of connection between ideas, were in fact illustrations of one principle generally recognized, viz., that of necessary connection or cause and effect, and observed that this was the more remarkable from the preponderance of Causality among the intellectual organs in Mr. Combe's bust.

"Mr. Lowe concluded by a few remarks on the organ of Contrast. He had introduced this term in the printed form of a prospectus of lectures, published in 1840. The principle had been admitted by Aristotle, but its connection with an organ had not been previously recognized. In a work published at Brussels in 1841, (*Quelques Vérités Importantes*, par M. Barthet, Membre de la Société Phrénologique de Paris,) the author speaks of the organ as Contrastivité; he does not enter on detailed confirmations. Mr. Lowe should not then enter on this special subject. He would mention however Gall, Rousseau, Sterne, and Fléchier, as confirmations of the function. The very large development of the organ in Rousseau was greatly at variance with Spurzheim's definition, but he dealt constantly in opposition of ideas, antitheses, the exposition of incompatibilities. Gall's discovery depended on the activity of this suggestive principle, and it was further shown by the space and zeal which he devoted to the individual refutation of objections, not trusting sufficiently perhaps to the harmony of his doctrine. Exceptions, incompatibilities, objections, would be the proper province

of this organ: where it was deficient and resemblance preponderant, these however striking would be overlooked. Dupuis, the author of the "*Origine de Tous les Cultes,*" afforded an illustration of this tendency.

May 1. The PRESIDENT in the Chair.

A discussion was opened by Mr. Symes and supported by several other members in opposition to many of the opinions expressed by Mr. Lowe in the paper which he selected for the last Ladies' night.

The cast of a head was submitted to the members for their opinion.

The development was pronounced by several to be as follows.

The whole head large, with great length before the ear.

Very large.
Amativeness,
Love of Offspring,
Attachment,
Cautiousness,
Conning,
Benevolence,
Veneration,
Firmness,
Locality,
Sense of things and all the centre of the brow.
Comparison.

Large.
Inhabitiveness,
Self-esteem,
Love of Praise,
Imitation,
Ideality,
Causality.

Rather large.
Courage,
Order,
Number,
Language,
Wit.

Small.
Disposition to Violence,
Love of Property,
Wonder,
Color,
Time,
Tune.

Very small.
Hope.
The rest of the coronal surface not broad, but the portion ascribed to Conscientiousness the broadest.

This was pronounced an excellent practical development, and it was inferred that the individual possessed great observation, acuteness, and intelligence,—that he might be a very affectionate husband and father and a most attached friend,—was by no means proud, but had a sufficiently good opinion of, and confidence in, himself,—was desirous of the good opinion of others,—very cautious, perhaps intriguing, but most kind-hearted and disinterested,—would shrink from contention, but be sufficiently courageous when necessary,—possessed great firmness and constancy in the pursuit of an object,—was generally cheerful and fond of society, but, if there was truth in the organ of Hope, would often despond.

Dr. Elliotson and Mr. Symes, who well knew the original, declared that his character agreed admirably with that given by those who had no idea who he was, except that he was remarkably sanguine, unless when his family or he himself were ill,—one who never despaired of his object, but would pursue it in the midst of the greatest difficulties, even feeling confident of success when all others were cast down. This was considered by some members as an additional fact against the organ of Hope. Mr. Lowe mentioned that he possessed casts of several very sanguine persons, with small development of the organ of Hope; but they had each a sanguine temperament.

May 15th. (Ladies' night.)

The President delivered an address upon the Influence of the Feelings on the Intellect.

He began by remarking that persons frequently say of an *individual* that he is governed by his feelings rather than his judgment; but never notice that the same is true of the majority of mankind at all times,—that it is general and constant. What was true in Locke's time is true still. 'But notwithstanding the great noise made in the world about errors and wrong opinions, I must do mankind that right as to say there are not so many men in errors or wrong opinions as is commonly supposed; not that I think they embrace the truth, but indeed because concerning those doctrines they make such a stir about they have *no thought, no opinion at all.*' (*Essay*, chap. xx.) And yet, if you state this fact to a person or set of persons, you are immediately assured that they form their opinions entirely by knowledge and re-

flection, and are not in the least influenced by their feelings.

The cerebral physiologist knows that the department of the brain devoted to the feelings is far larger than the department devoted to intellect; and that up to the present period of human existence—a period still of very low civilization, however proudly society estimates itself,—the department devoted to the lower feelings exceeds in the majority of men its due proportion.

We see opinions collected in separate masses. In Ireland the vast majority believe the legends and doctrines of the Roman Catholic religion: in Wales, scarcely any believe them. One canton of Switzerland is Roman Catholic, another is Protestant, and a third is half and half. Whole families with all their ramifications from generation to generation believe the histories of the Old Testament, and disbelieve those of the New—are Jews. Other families and their ramifications from generation to generation all believe the histories of the Old and New Testaments. They do this from their earliest years. Some Protestant families and all their ramifications from generation to generation are all high church; others all against an establishment. Some families are all Unitarians from generation to generation. Here and there you find a member of a family differ from the rest; and generally if not for the worse, at least not much for the better; and then you discover that he or she has accidentally associated with somebody of different persuasions: and on examination find the difference to rest upon impression,—as little founded on knowledge and reflection as the opinions which have been displaced.

Opinions are held by most persons without enquiry,—from being those of others with whom they live: they are received silently with the truths of the senses and never doubted, and from habit become so fixed that the suggestion of a doubt seems to them an extravagance. If enquiry is attempted, it is generally a very feeble business, badly conducted under a strong bias; the weakest arguments on one side are greatly admired, and the strongest arguments of the other very imperfectly, scarcely at all, attended to. The enquiry does not deserve the name; they remain as they were: and yet they hug themselves that they have fully examined and proved the grounds of their opinions.

When hard pushed, many, rather than give up their groundless notions, say, 'Well, all things are matters of opinion, and my opinion is as good as another;' forgetting that truth must lie on one side and assumption on the other, and that results may prove the truth or falsehood of opinions.

In general the bias is so strong that persons never examine the arguments of other sides. Protestants do not trouble themselves with the proofs of the miracles and dogmas of the Roman Catholic: nor the Jew with those of Christians: nor the Christian with antichristian writings of Jews and Infidels. It is amazing to see how people shrink and seem uncomfortable if a book containing opinions contrary to their own is placed before them. Nay, I have known a man, who thought himself most conscientious and religious, refuse to read a book containing opinions contrary to those he held from blind habit, after a voluntary promise that he would. So far from reading it like men who should seek truth and truth only, they look like certain persons in the presence of a cat. Nay, many will not associate with others who differ from them in religion. In association with those who agree with them, they fancy that the circumstance of this agreement of others is a proof that they are right: the mere assertion of the same opinion by others is regarded by them as proof of its solidity: argument is not required between them: they encourage each other with words; are delighted and satisfied, and believe themselves conscientious and rational,—*asinus asinum fricat.*

Nay, if an argument against them is made perfectly plain, they cannot see its force. Malebranche says that the passions justify themselves; that is, under a strong passion, the intellect may not believe its indulgence to be wrong. A mother, when her child is evidently to all others at the point of death, believes it will recover,—she hopes against hope. In insanity, we see a strong ambition overcome all attempts to convince the patient that he is not a king or the Deity. In mesmerism, a sleep-waker, dreaming that he is in some other place and otherwise engaged, will so firmly believe it, that, while the hands are idle, or elevated cataleptically or rigid, he will maintain he is doing something busily with them; will hear the voice of the mesmeriser, and declare he hears no other noise, however loud it may be. Here we at once recognize prejudice; but in our own case are blind to its existence. Religion should make the world one of love and gentleness. 'All the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself.' *Gal.* v. 14. Yet the most pious persons persecute good men who do not hold their dogmas; brand them with opprobrious terms—infidel, atheist, &c.; do all manner of evil or meanness to them, and if they dared would spoil and burn them, as Calvin did Servetus with a fire made of green wood so that it might burn slowly. They see not that they cannot be religious and feel thus at the same time.

A committee of which I was a member gave permission once in mistake, without any authority or right, to students to have certain advantages of a society without payment. The other members remonstrated; clearly proved that we were wrong, and required the money which should have been paid. To demand it of the students whom we had privileged was impossible. The committee were clearly bound to pay it themselves. Yet, though there were men on the committee considered of the highest principle, and abstractedly, I have no doubt, of the highest principle, they all refused to pay it except one physician and myself. We two resolved to pay the whole sum; and they could not be made to allow the arguments of the simple justice of the matter, and have now forgotten all about it, but have saved their money.

What we call prejudice in the case of an individual is nothing more than what exists in masses; but, as the members of a mass agree, they see no prejudice in the notions of the mass: all is solid opinion in their eyes. The mass of persons in any pursuit scout a new truth in masses; and thus each is certain that he is right. The medical world scout mesmerism; therefore this doctor and that surgeon may talk as much nonsense as he pleases, may deny palpable facts; but this is not prejudice because the medical mass, governed by their feelings, agree with him. They so support each other as to venture to say they would not believe the facts if they saw them; and therefore will not see them or examine decently into them.

It is the same with the large masses of nations. Feeling, habit, is the chief reason of those opinions being undoubted and right in one nation, which are ridiculous and wrong in another.

Pains enough are taken by teachers to inculcate opinions; but no pains to teach the solemn duty of examining into the grounds of all opinions,—of holding no opinion without good reason. A great business not yet accomplished is to teach the million to think: to ask themselves the reason of all they feel assured of: to regard it as low morality to hold opinions from mere imitation and habit, and not to have courage to confess ignorance rather than hold opinions without strict examination.

The Society adjourned till the first *Wednesday* in November. The meetings will in future be held at the Marylebone Institution, Edwards Street, Portman Square: and Ladies will be admitted every night.

IV. *Cures of Palsy by Mesmerism.* By Dr. Elliotson.

"Facts should therefore be compared before they are reduced to theory; and when they may conflict with an acknowledged principle, they should remain in an isolated state till their true nature may be better understood, or till the principles which they appear to contradict, may be shewn to be erroneous. Had this consideration been duly regarded, had the attributes of the Almighty been properly respected, or the thousand facts of Physiology, our age had not been stained with animal magnetism."—*Dr. Paine's Introductory Lecture on the Institutes of Medicine and Materia Medica, in the University of New York*, 1842.

"Medical writers and practitioners have deluded themselves,—have allowed themselves to be led away by hypotheses, by *ignes fatui* such as—Mesmerism. Alas! for medicine, when such trumpery is allowed to pollute the temple which ought to be devoted to the cultivation of a pure, a cautious, I had almost said, a sceptical observation. Observation is every thing in medicine." *Dr. Marshall Hall's Lectures on the Theory and Practice of Medicine*, Lancet, *Oct.* 1837; p. 142.

"He (Dr. Sigmond) had little faith in the sanative powers of Mesmerism. He did not believe it exerted much influence over diseases." *Debate in the Medico-Botanical Society*, Lancet, *June* 9, 1838, p. 370.

I. Hannah Elizabeth Hunter was admitted into University College Hospital on January 1, 1838, having been sent from Dover expressly to be under my care, by a truly gentlemanlike and estimable surgeon, named Hannan Thomson, now no more, but at that time Mr. Sankey's partner. She was 12 years old, and delicate. For many years she had suffered from various nervous symptoms. When five years old, she had *pain in her left ear*, and this returned at intervals till she was eight. At the same age of five, she became subject to attacks of *asthma*, and for it, in 1835, a practitioner at Dover gave her emetics, the first of which afforded her great relief, but the second not only did no good, but caused great irritation and vomiting for five hours, and *palsy* of the lower extremities took place the next day. Another practitioner was called in, who found her thus palsied and asthmatic, suffering also from pain of the side and chest, and tenderness of the whole course of the spine. The palsy had continued more or less up to the time of her admission into the hospital, but the asthma had ceased.

The second practitioner also discovered in 1835, a slight lateral curvature of the spine. For many years she had been afflicted with frequent *darting pains* in the præcordia, and more or less of *St. Vitus's dance*. About the last Midsummer she had fits of *convulsions, rigidity*, and *insensibility* for three months. These ceased on her being brought to London four months ago, though nothing particular she said was done for her: but the attacks of asthma returned and still continue. She was in London under the care of Dr. Latham in St. Bartholomew's Hospital for a fortnight, but took a great dislike and therefore returned to Dover. The tenderness of the skin on the spine caused all her complaints to be referred to the spinal chord, or its membranes, or both, and so *leeches*

were applied to her chest, and two *caustic issues* made in the course of the spine: the *sea water bath*, the *sea water shower bath*, and *sea bathing*, were employed, and she was *purged and purged*, and *salivated*, and took sesquioxyd of iron. At the end of four months she got better and was able to leave her bed, but still had weakness of her back, and soon relapsed into her previous state of palsy, and also had spasmodic twitchings of the muscles of the chest and back, for which opium was given with the effect of making them worse, whereas purgatives relieved them somewhat.

As far as I can learn, nothing more was attempted for her relief till April, 1837, when *St. Vitus's Dance* took place, affecting the neck first and spreading to the extremities and rest of the system till it was shortly universal and "confirmed," and the mother again applied to the doctors, who ordered the *affusion of cold water*, the only effect of which was to produce *lock-jaw*.

Jan. 1st. At her admission into the hospital on January 1st, 1838, I found her lower extremities so *palsied*, that not only could she *not stand*, but she *could only just move them in bed*, and they had *no feeling*. Her head was heavy and painful, especially at the left side; and her sight was often dim. There were darting pains and tenderness in the left side of the body, and tenderness to the left of the spine about the middle dorsal vertebræ. She had frequent attacks of shortness of breath without cough or expectoration, and frequent attacks of palpitation. The spine was found slightly bent to the right. Her pulse was 120, soft and small. Though her appetite was not particularly good, her tongue was clean and her bowels regular: and, though she had never menstruated, it must be remembered that she was but twelve years old.

There was no reason to ascribe her complaints to the digestive or uterine system, as is often done without a shadow of reason. Sometimes such derangement exists, but in general only as the result of the same condition of the system, or quite incidentally. The disease was clearly in portions of the nervous system, functional and connected with debility.

This is the nature of a large number of nervous diseases, even though there be irritation: for debility commonly occasions morbid affectibility,—not only morbid excess of movement or action, but morbid excess of sensation. The pain in the ear, the pain in the side of the head, the pain of the side of the body, the tenderness of the side of the body, were an excess of sensibility. The spasmodic asthma, the palpitation of the heart, the convulsions and rigidity, the disproportionate vomiting after the second emetic, were all excess of

action, arising no doubt from the same fundamental state as the pain,—morbid affectibility. The fits of insensibility and the palsy, the heaviness of head, the dimness of sight, were, like the curvature of the spine and the general condition of the system, so much debility: and debility was, I have no doubt, if not the source of the whole train of symptoms, at least so closely connected with them that while it existed they would exist, and its removal would have ensured their disappearance. Occasionally we observe only local weakness.

In some nervous diseases there is, on the contrary, more or less general fulness, requiring the loss of blood and similar measures; or local fulness or inflammation, requiring depletion, and this fulness or inflammation may be occasional, and, perhaps, very evanescent, requiring, and this is more frequently the fact, very moderate evacuating measures.

The peculiar condition which gives rise to such symptoms we do not understand. Neither have we any general direct power over it. When there is debility on the one hand, or general or local fulness or an inflammatory state on the other, and we succeed in lessening or removing these respective states, we more or less diminish the nervous symptoms; and when there is no general debility we diminish or cure them in certain forms by certain tonics. Iron has great power over neuralgia or tic douloureux, over St. Vitus's dance, and tetanus,* when no debility is discernible. Yet over common hysteria, and epilepsy, and spasmodic asthma, it has little power, unless when there is evident debility. Zinc, copper, arsenic, and silver are called tonics, and they exert more or less power over some of these affections,—St. Vitus's dance, epilepsy, hysteria, but not more when there is evident debility, than when there is not. This circumstance, together with the facts, that, when there is no evident debility, most other tonic medicines have little or no power, and indeed but little power when there is debility, and that copper, arsenic, &c., are not usefully employed in mere debility of body, may render it probable that they exert some peculiar power over certain parts or conditions of the nervous system, just as quinine or arsenic have the specific power of curing the ague condition of the system, while iron,—a most powerful tonic,—has no power over the ague condition.

Mesmerism has an extraordinary and mighty power over the peculiar and not understood state of the system that gives rise to many nervous diseases—a great desideratum—a

* See my papers in which I proved the two latter points by a large number of cures of St. Vitus's dance, and some of Tetanus, published in the *Transactions of the Royal Medical & Chirurgical Society*, 1824-7-9, Vol. 13, 15.

desideratum which we could hardly have expected ever to find, unless on the principle that for every disease a remedy is to be found, if mankind will but persevere in searching.

On the 2nd of January, I saw her, and ordered two drachms of the sesquioxyd of iron three times a day for four days, and then four drachms each dose, a daily shower bath, at first at 90°, then at 85°, and in a week at 80°, with electric sparks, (not shocks, for these do more harm than good in most diseases) to the loins and lower extremities every day; her diet was to be moderate,—what is called middle diet.

In a fortnight she was much improved in her looks and strength. She was now ordered the full diet of the house, consisting of meat several times a week; and on the 20th it struck me that mesmerism might be of service to her, and I ordered it to be practised daily for half an hour. I knew very little of it, though satisfied, by irresistible proof, of its real and extraordinary powers; and I had still less knowledge, and no experience, of its efficacy in disease, though aware that very many most creditable writers had published numerous and astonishing cures wrought by its means. In these circumstances, I felt justified in employing it in the present case, though not justified in employing it to the neglect of other means, which do more or less good.

January 20th. The very *first* day it caused *drowsiness.*

The *second* day, and *ever afterwards, complete sleep.*

On the *fourth* day there was a *very striking improvement* in her *symptoms* and I omitted the shower bath: and at the end of the week the improvement was such, that she had a *great sensibility of her limbs, and she could actually walk with some assistance;* she felt *stronger throughout,* and her *countenance was much improved.* I had never witnessed such rapid improvement from any treatment previously adopted by me, and felt so convinced that the mesmerism had effected it, that, having already omitted the shower bath for four days, I now ordered both the iron and the electricity to be discontinued, intending to resume them if she relapsed in the least, or did not steadily improve. The treatment was thenceforth simply mesmeric. Though the sesquioxyd of iron is a medicine which I have caused to be more employed than ever it had been previously, and shewn to be powerful over some diseases to which it had not been so particularly applied, and proved that it may be given far more largely than the profession had any idea of, and that it cures in large quantities oftener and more quickly than in small,—so that it has been thought a pet remedy of mine from my knowing its true value and making

the most it, I saw clearly that the astonishing benefit could be ascribed to the mesmerism only. Indeed, this very form of iron had been given to her at Dover, in vain, as I have already stated.

On January 29, (the 10th mesmerisation) I find the following note: "Mesmerised. Sound mesmeric sleep produced: perfectly insensible to pinching or shaking, and was then recovered by the transverse passes upon the eyebrows.

"30th. Mesmerised in the ward, and carried in a state of mesmeric sleep down to the theatre:" but this did not rouse her in the least. She "was then awakened by the usual transverse passes: was then mesmerised and again awakened as usual"—that is, by transverse passes on the eyebrows.

At this time so many practitioners and students of other hospitals came to see my mesmeric patients, and applied to bring their friends, and so many persons of science and rank also applied, that I fixed a day from time to time to demonstrate the phenomena, and did this in the operating theatre which every hospital possesses for the express purpose of practising what would be inconvenient in the wards and could not be witnessed there by a large assembly. The mechanical operation and the medical mesmeric process stand precisely alike in this particular: and I conceived that the physician had the same right to apply the theatre to its proper use as the surgeon. Moreover, my clinical lectures were given in it, and at them I frequently exhibited patients with cutaneous and some other diseases. As she was a very timid and delicate child, I was anxious not to alarm her by telling her beforehand that she would be taken into the crowded theatre, and therefore sent her to sleep in the ward without apprising her of my intentions. When she was awakened, she was surprised with so natural an expression, that no one could doubt the reality of the conditions. By our shaking hands with her and laughing, she presently got over her surprise and fear.

"31st. Was mesmerised by Elizabeth Okey, and awakened by her in the usual manner. She then operated upon Okey in the usual manner, produced sleep, and awoke her by the transverse movements.

"February 1st. Mesmerised. Could only be awakened by the transverse movements of *both thumbs together* over the eyebrows. *Transverse passes on any other part produced no effect*, and *unless the thumbs were moved together no effect was produced.* Mesmerised several times in succession: the effect was produced *more speedily on each succeeding occasion.* By *merely placing the fingers on her forehead*, mesmeric sleep was produced Was mesmerised at 5 P.M., became insensible, and

continued so until 8 P. M., when she was awakened in the usual manner.

"2nd. Mesmerised by placing *fingers on her forehead* for *four* minutes. Transverse movements over the eyebrows with the *thumb and finger of the same hand produced no effect:* but she was *instantly awakened by both thumbs.*

"3rd. Mesmerised by placing *fingers on her forehead for a minute and a half. Every attempt to awake her failed except the transverse movements of both thumbs.*" By merely extending the hand towards her head for a minute and a half she became insensible and remained with her eyes open; and on pushing her head gently back her eyes closed and she was soon asleep, perfectly insensible, with her jaws firmly closed.

She had said that just before the sleep comes on, she feels as if some one gave her a blow on the top of her head, and from that moment she loses her consciousness.

4th. When Eliz. Okey mesmerised her before, Okey was in her natural state; I now made Okey in her extraordinary ecstatic delirium mesmerise the little girl, and awake her by transverse passes. All took place as before.

5th. Having proved the effect of passes, and mere contact of the forehead, I tried that of the eyes. Without touching her or even holding up the hand, but by *merely looking at her she went off to sleep in four minutes.* Various means of waking persons in common sleep were had recourse to in vain. Transverse passes by the thumbs of *two persons at the same time,* one passing his thumb along one eyebrow and the other his along the other, had no effect: nor did transverse passes of the eyebrows *with different substances* awake her. But the thumbs of the same person who used these substances, *though covered with four folds of silk,* awoke her.

6th. Mesmerised by passes in *three* minutes: restored by transverse passes with the thumbs on the eyebrows. Was then mesmerised by looking at her for four minutes, and again awakened by the transverse passes.

7th. Mesmerised by looking at her: continued asleep for an hour and a half, and was then awakened as usual.

8th. Mesmerised by placing the hand upon her forehead. I then made transverse passes upon her eyebrows with *her own thumbs held in my hands:* the passes were next made by two *different* persons, *each simultaneously passing a thumb along an eyebrow:* next by *a finger* along one eyebrow and *a thumb* of the *same* person along the other, at the same moment:—*but all without* effect. *Three* passes of the thumbs of the *same* person *instantly* awoke her.

She was now mesmerised in six minutes by passes made at

the distance of six or eight feet from her. Three transverse passes of the thumbs on the eyebrows awoke her. The first had no effect: at the end of a minute I made a second, which produced a deep sigh only: at the end of another minute, I made a third, and she instantly awoke.

9th. An attempt was made to mesmerise her by looking steadily at her at the distance of about thirty yards. At the end of twenty minutes she seemed sleepy: a hand was then placed upon her forehead, and she was asleep in four minutes. The other hand of the mesmeriser was placed upon the forehead of Elizabeth Okey at the same time and with the effect of sending her equally to sleep.

Three transverse passes were made on her brow with intervals of two minutes between them, but the third produced only a gentle sigh: a fourth only a deeper sigh: a fifth awoke her instantly. Thus the longer interval allowed the effect of the previous pass to die nearly away before the succeeding pass was made: but still more and more effect remained, as the passes went on. She was sent to sleep, and transverse passes made with intervals of one minute; and the third sufficed to awake her.

10th. Dr. Faraday was present when she was mesmerised. He suggested aloud various means for rousing her: advised us in her hearing to bleed her, and then to apply a red-hot iron to stop the blood. Her arm at his suggestion was actually bound up, as if we intended to bleed the poor little thing. *But nothing made any impression upon her countenance or pulse, or roused her. She heard not his words, nor felt the surgeons binding up her arm.* She was then *instantly* awakened by transverse passes with the thumbs along her eyebrows.

Nothing is more amusing than to observe the proceedings of a sceptic in the most common case of mesmerism,—where there is insensibility, trying this, and suggesting that, in order perhaps not to discover the truth, but to prove to us that the patient is sensible. The proceeding, for his own sake, is all very proper, but not the less amusing, nay, very often is irresistibly ludicrous, when one knows beforehand, by undoubted proof, the reality of the case. Dr. Faraday delighted us by the pains he earnestly took, because his object was, as it always is, truth. But now that five years have elapsed, and the ordinary facts of mesmerism are, *out of the medical profession*, established and known to hundreds of thousands, the sight of a wise doctor or surgeon so far behind the world as to be ignorant of and to doubt mesmerism, and to pour forth his silly objections and to try his little devices to prove to us the existence of imposition in a true patient, is to me as exquisite a

sight as a little dog very serious with its own shadow and at last working himself up into a frenzy with it, determined to demolish it,—the wicked dog, whose existence he would have all others believe.

What could be more amusing than to hear the members of the Medical and Chirurgical Society insist upon the imposition of the poor man whose leg was cut off, because he exhibited the phenomenon of insensibility;—a phenomenon not only the most elementary and ordinary in mesmerism, known to hundreds of thousands *out of the profession*, but of every day occurrence in disease without mesmerism!

Another set of persons who amuse me are those who, while the most exquisite phenomena are presented to their view, are so incapable of appreciating them as to ask you in the midst of the wonderful display what is the state of the pulse, and, if medical, to pull out their watch and feel the pulse, looking at the hands of the watch and not at the phenomena of the patient. They remind me of a man who, while others were gazing in silence at a Raffael, asked if they did not admire the frame: and of a Norfolk squire who on the top of the Duomo of Milan, asked of the English around who were lost in admiration, whether they could tell, as he could, how many tons of lead there were on the roof of King's College Chapel, Cambridge.

"'How did Garrick speak the soliloquy last night?'—'Oh, against all rule, my lord; most ungrammatically: betwixt the substantive and the adjective, which should agree together in number, case, and gender, he made a breach thus—stopping as if the point wanted settling; and betwixt the nominative case, which your lordship knows should govern the verb, he suspended his voice in the epilogue a dozen times, three seconds and three-fifths, by a stop watch, my lord, each time.'

"'Admirable grammarian! But in suspending his voice, was the sense suspended likewise? Did no expression of attitude or countenance fill up the chasm? Was the eye silent? Did you narrowly look?'—'*I looked only at the stop watch*, my lord.'—'Excellent observer.'"

12th. Slept an hour on being mesmerised, and awoke by the usual process.

13th. *I mesmerised by pointing my fingers to the back of her head, without her knowledge.* She slept till the transverse passes were made upon her eyebrows.

The circumstance of mesmerising susceptible patients without their knowledge, behind their backs, and this with the eye only, as I myself have done in a case of exquisite

susceptibility; nay, at a considerable distance; or by means of an inanimate mesmerised substance,—disproves the crude absurdity of those who would ascribe mesmeric coma, &c., to fatigue,—fatigue, forsooth, of some of the muscles of the optic apparatus, and subsequent congestion and pressure. I have sometimes succeeded best by making the patient close the eyes, and have certainly been ten times as long in mesmerising a patient at times when there has been unusual weakness, so that fatigue was felt from the first. Many, in extreme debility, I have not been able to affect for weeks.

To ascribe to fatigue and congestion the coma which may be induced without the patient's knowledge of your attempt and when he is not at all fatigued; the wonderful phenomena of sympathetic sensations and sympathetic movements, movements in obedience to even others than the mesmeriser; irresistible imitation; distinction of the mesmeriser; disagreeable sensations from the contact of the very end of a finger, or from the proximity, of any other than the mesmeriser; irresistible attraction to the mesmeriser,—and all this when the ordinary avenues of sense are completely closed; muscular exertions very far beyond what there is capability of in the natural state, and this without the slightest effort appearing in the countenance; the ability of reading what they never saw previously, and what nobody present either has read or looks at while they read it, though the eyes are completely—yes, completely—covered, to the occurrence of all which I can testify with as much certainty as to the occurrence of ague from the unseen malaria and its cure by quinine; besides endless other phenomena, some of which would be considered supernatural without experience of their being in the course of nature under peculiar circumstances, and to which, though I have not witnessed them, there appears the strongest testimony,—all this to be explained by fatigue and congestion! Oh, the mechanical heads of some men, who cannot discern the infinitely delicate and various properties of the infinitely fine particles of matter, according to their infinite combinations, arrangements, and circumstances! as though matter had only extension and resistance, and was inert, or had none but mechanical properties, and could be influenced to its highest properties by mechanical appliances only,—whereas we see it display the phenomena of electro-magnetism, light, heat, the phenomena of vegetable and animal life, of poisons, of remedies,—aye, and in the animal kingdom, from those microscopic animalcules, myriads of myriads of which form and perish in points of space every instant, up to man himself, we see it feel, and think, and will.

22nd. She had been mesmerised five times during the eight days, as usual, but for two days had a pain in her head and side, and seemed weaker and rather depressed. She was sent to sleep to-day in four minutes.

Attempts to awake her were then made, 1. by rubbing her eyebrows *each simultaneously with the thumb of a different person;* 2. with the *thumb and forefinger of the same hand;* 3. with the *end of one thumb and the next knuckle of the other;* 4. with the *end of one thumb and the distant knuckle of the other.*—No effect ensued; 5. with the ends of the two thumbs as usual, and she awoke as usual.

23rd. While the fingers were pointed at her eyes to induce sleep, an attempt was made to prevent sleep by another person talking and making her laugh. She became sleepy, but at the end of twenty minutes had not fallen asleep. Nothing was now said to her, and, though the pointing at her eyes was continued in silence, ten minutes more elapsed before anything farther than sleepiness occurred. Her eyes then suddenly fixed on vacancy, she became universally rigid, and insensible to speaking, however loudly, and to shaking; and thus remained like a statue, in the sitting posture, with her eyes open, immovable and not once winking. She was then gently pushed back in her chair. Her eyes at last closed. But, on speaking to her *gently,* they again opened, though they appeared still fixed on vacancy, and nothing could make them wink. Presently they closed again, and for some time were open and closed alternately. The jaw was firmly closed throughout. The usual means of awakening her failed. She appeared a senseless lump. After some time she awoke spontaneously. But in a short time relapsed; and then in a few minutes awoke again. For some time the sleep-waking and the complete waking state alternated, just as the local closed and open state of the eyes had previously for some time alternated. Her return to the waking state was at last permanent.

This was the first occurrence of sleep-waking or somnambulism in the hospital, and the first time I had ever witnessed it, either mesmeric or spontaneous. The little girl fell into it from neither design, imitation, nor imagination. We were quite unprepared for it, and she had seen it in no other patient. Elizabeth Okey had already gone into extatic delirium, but did not fall into her striking and beautiful somnambulism till afterwards.

Though I had lived all my life without witnessing sleep-waking at all, or catalepsy more than once, and was as ignorant of all the most wonderful diseases of the nervous system as the rest of the profession, I have now a tolerably good ac-

quaintance with them all, because mesmerism is a mode of inducing these rare states artificially. The medical profession is falling rapidly behind the public in this kind of medical knowledge, because they refuse to mesmerise and the public are all mesmerising. The profession very ignorant of the most wonderful part of medicine! Such is the fact.

24th. Mesmerised *without her knowledge*: awakened in the usual way.

26th. Mesmerised by two persons at once, standing before her at the distance of about five yards.

The same rigidity took place as on the 23rd, and the transverse passes had no effect. At length she recovered spontaneously; but relapsed two or three times before she spontaneously awoke permanently. She complained of some weakness and pain of the side and head.

27th. The same phenomena took place as yesterday.

28th. Is getting much stronger: though still she has some pain in the side and occasionally in her head. Not mesmerised.

March 1st. Mesmerised. When asleep, she seemed to follow the sidewise movement of my hand; and when I held it above her head she made an effort to stand up. These effects took place only when her eyes were open, and not if I acted behind her back.

2nd. Mesmerised. She again followed the movements of the hand. *The sleep was allowed to continue all night*, and she was awakened in the morning in the usual way.

I believe it is for the good of a patient not to awake him. The sleep, I believe, will always terminate of itself sooner or later: and, if the person cannot eat or drink at first, he may at length: and, if he does not, still nourishment may not be required as in the waking state. In spontaneous sleep-waking, patients do well with little or no food for an astonishing length of time. Mesmeric sleep is so refreshing that patients improve in proportion as they sleep. To tear them from their sweet repose is cruel, irritates the system, and removes the very remedy of the disease. Recovery would be accomplished, I am persuaded, in half the time were patients allowed to awake spontaneously. If they are intelligent in this state, we can often fix the sleep for any time thought advisable by ourselves or the sleep-waker in his sleep, by making him promise to sleep for a fixed time. I often make this arrangement for a certain number of hours, perhaps for the whole night; and at the desire of the patient have agreed to a sleep of four and twenty hours or a week.

3rd. Mesmerised. The sleep again allowed to continue all

night; and she did not relieve the bladder, so that it was painfully distended in the morning.

12th. Had been mesmerised on three days since the 3rd. She was placed in a room by herself. A bandage was applied to her eyes and she was left alone, but unfortunately no precaution was taken to ascertain, before she was left, whether she was already asleep or not. On returning to her in a few minutes, she was found insensible and in the same position in which she had been left.

This experiment was repeated, and care taken to leave her while she was still awake. On returning at the end of a quarter of an hour, she was found still awake. The bandage was reapplied and she was then mesmerised without her knowledge, and was insensible in half a minute.

13th. A bandage was placed over her eyes and she was led to believe that she was being mesmerised. But, after waiting some time, no effect was produced. The mesmeric process was then begun, and in a short time she was insensible.

On these two days, no explanation could be given on the ground of imagination. The results shewed the power of manipulation or the will.

14th. Mesmerised. In her sleep she opened her eyes and answered questions. Her replies were slow and short, and in the gentlest whisper. From this time she would also walk about, if led, very slowly. Tractive passes continued for some time had no effect, and at last only a very slight effect. It was really a beautiful sight to see the innocent-looking and gentle little girl walk slowly about when led, her eyes open, but with a strong expression of sleep: and to observe her appear slightly roused when addressed, and slowly begin to answer, and then answer gently in a word or two, and relapse into silence and a vacant stare. Sleep-waking or somnambulism was now established.

Her improvement was steady and remarkable. On the 21st, she was frightened by something which happened in the ward, I forget what, and had a short and moderate fit, resembling epilepsy, at the moment; and had more slight ones in the evening, and on the following day another,—so delicate and nervous was she.—They never returned.

April 11th. She has been mesmerised daily, with the usual effects. After being brought out of her insensibility to-day, the insensibility returned as she was crossing the passage, and she dropped on the floor and was not recovered till transverse passes were made. She had not been fully awakened: and too much care cannot be taken to see that patients are perfectly awake before they are left.

18th. Though she had long been quite well, I detained her till to-day in the hospital, and had her regularly mesmerised.

She continued well, has continued well, except little colds, up to the present time,—now above five years, and is I understand a fine young woman and about to be married.

The paralysis undoubtedly was simply functional, and likely to cease spontaneously one day or other: but it had lasted more or less for three years, and was worse than ever. She had been ill for seven years, and scarcely out of medical hands all the time, and had taken loads of physic, to say nothing of issues, &c. &c. Her disease was instantly improved in the most marked manner by mesmerism: her improvement was most rapid, and her health for the first time established permanently.

Had the Okeys never been in the hospital, this case was full proof of the truth and wonder and efficacy of mesmerism: and, when they were madly pronounced impostors by an imprudent poor ignorant man, whom professors and the profession madly now made up and clung to, and extolled, the case of Hannah Hunter was forgotten. To make the arguments against the Okeys complete, Hannah Hunter's case should have been disproved also. There it was in the sight of the professors, the students, and the medical world: and here it is, just as it occurred, before the chief wonders of the Okeys had come forth.

Though certain modes of operating generally induce mesmeric effects sooner or later in the susceptible, and certain modes restore them to themselves, some persons are affected either to sleep or waking more easily by one mode, some by another. The modes of inducing the sleep are endless; and, just as an operator may have accidentally met with persons more affected by a particular method, or may have accustomed them to it, or may have acquired the habit of operating in a particular method with more ease and energy, he will praise this method or that. I am certain that there is a great deal of fancy and nonsense in the specific rules laid down by some, and the high commendation of particular successions of proceedings. Steady perseverance day after day, be it for weeks or months, for at least half an hour, is the greatest point. It is best to try all ways in turn, till an efficient way is found, carefully watching what method produces the greatest appearance of effect. After a time, some method will often succeed the best with an individual; and at length there is sometimes such susceptibility that almost anything will induce sleep. Indeed no process at last may be requisite to produce the effect. I have three patients whom I was originally some weeks in

sending to sleep, though I gave them each half an hour daily of manipulations and gazing, but who now go to sleep on my merely raising my hand, or looking at them, when they are prepared to expect sleep. I told each of them that, if she sat still, I would mesmerise her in the next room through the door; I retired, shut the door behind me, did nothing, but walked on into a farther room, turned back, and found her asleep: so with the other two, in succession. While I did this I thought as little of them as possible, and busied myself with anything to distract my attention.

The most efficient mode of waking varies far more than the mode of sending to sleep.

The peculiarity in the present case was very remarkable. The majority can be awakened by manual friction of the eye-brows, or by blowing in the face. But many in only a particular way: and, what is remarkable, a way which was perfectly and instantly successful will *wear out*,—will lose its efficacy, and another mode will at once succeed. If the patient can speak in the mesmeric state, and there is any difficulty, it is best to prevail upon him to tell you some mode of waking him. It may be a very fanciful mode: still, through imagination I presume, it will succeed when all other modes are fruitless. The sleep of mesmerism is so peculiar and wonderful, so made up of torpidity of sense and intellect and the feelings, and partial activity of them all, and perhaps new sensibilities; and the susceptibility of effect from imagination is so heightened, that the strangest mode may awaken them from the deepest sleep which no noise nor mechanical means can in the least disturb: and at last the efficient mode ordered *by the patient himself* may lose its efficacy, and he must be made to tell you another.

Though imagination has extraordinary power in mesmerised subjects, it is far from being the great agency. In some persons highly susceptible of the effects of emotion, if they fancy they have taken an aperient or opiate, when they have not, the specific effect ensues as though they had taken the drug. Yet no rational being would therefore deny the specific properties of rhubarb or of opium, and assert that the action of them is only imagination. When a person has once had ague from malaria, a thousand things besides malaria may produce ague. I know a physician who, as well as Cæsar, had an ague in Spain, and some years afterwards, from the shock of falling over the scraper at the door of Dr. Hope's theatre in Edinburgh, had as perfect a paroxysm,—cold stage, hot stage, and sweating, as he ever had originally.—And here I may ask whether, though the

powers of rhubarb and opium are undoubted, people always sleep when they take the usual dose of opium, or always find an effect on their interior when they take rhubarb? do all catch infectious and contagious diseases, or catch an ague, or catch cold, or suffer sea sickness, when equally exposed? nay, does the same person at all times? And yet you hear people, just as if we were inanimate matter and every condition in us could be with ease made the same at all times,—just as if we had only to mix a pair of effervescing powders, say, "I'll believe in mesmerism if you will affect me." They might as well say, "Well, if I marry and have a family, I'll believe that others become papas and mammas through being married."

II. Cure of palsy with epilepsy.

Master Salmon, the son of Mr. Salmon, an old established and most respectable mercer of No. 22, Red Lion Street, Holborn, was born in April, 1826. In 1834, when he was eight years of age, he began to have attacks of violent pains in the abdomen, and, if in a carriage at the time, he would vomit. Dr. Roots, Dr. Conquest, Dr. Pearce, and all the other medical men who were consulted, were understood by the friends to say that the glands of the abdomen were too large; so that the pain was evidently ascribed to mesenteric disease. I have no doubt it was neuralgia, as epileptic, hysterical, and other persons labouring under nervous diseases, are very liable to neuralgic pains, sometimes agonizing, before, during, and after the epileptic or hysterical attacks, and chiefly in the head and abdomen; and in the latter situation, mesenteric, hepatic, or some other visceral affection, is generally declared to exist. That he had no mesenteric affection is certain; for he never has had any sign of such an affection;—no enlargement, no emaciation, &c. nothing but the attack of pain for a time; and abdominal pain is not alone a sufficient ground for the hypothetical opinion of the existence of hepatic or mesenteric affection. But medical men every day give groundless opinions.

In 1836, while suffering from a severe attack of this kind, he was seized with an universal shaking and stiffness which lasted twenty minutes. A similar seizure in all respects took place the next morning: and a third in the evening. His head was drawn back at the time. They came about three times a day for three months, and then more and more frequently and severely, always morning and evening and soon after meals. After these attacks had recurred for a year, perfect

epilepsy took place. They no doubt were imperfect epilepsy; and the state which had existed in a portion of the nervous system devoted to sensibility, and had given rise to the agonizing pain, was now gone over to a portion devoted to motion. In the epileptic fits he was perfectly insensible, bit his tongue, foamed, required many persons to hold him, and once tore away from four men and stood upright at the end of the sofa. Their usual duration was an hour. He was again attended for a fortnight by Dr. Roots, who purged him strongly with calomel and other things: but he got worse than ever, and began to bark loudly during the whole of the attack. He had no warning, but would be seized while speaking to or kissing his mother; and remained in a comatose state for an hour or two after the fit. There was but one continued fit,—not a succession united, as in hysteria; and he had about one every day: but at one time only on a Sunday. I have in a few other cases noticed the recurrence to take place on particular days for a time, and frequently on a Sunday.

After leaving Dr. Roots, he was placed under Dr. Laing, the uromancer, for a year and a half; but with no success. All sorts of remedies were tried in vain. After a fit, an arm or leg would occasionally remain paralyzed for a short time. In other cases I have seen impaired motion or insensibility of some part or other after a fit; and sometimes violent neuralgic pain and tenderness of a part, accordingly as portions of the nervous system devoted to sensation or motion happened to be affected, and according to the way in which they were affected. He had suffered neuralgia before the epilepsy, and was now subject to palsy after the attacks. Once his lower extremities remained palsied for a fortnight so that he could not stand, and then another fit took place and perfectly restored them: he once lost the use of his side for two days: and once his speech for half a day.

On January 26th, 1839, I was summoned to him, late in the afternoon, and found him lying on a couch, so paralyzed that not only could he not walk, but he *could not raise his head* in the least from the pillow, or move it to one side. *If others raised him even a few inches, he became insensible;* or, as the family said, fainted. Of all this I satisfied myself. A fit which had taken place twelve days before had left him thus paralyzed in the legs and trunk and neck.

Though I had just resigned at University College because I was not allowed to cure my patients with mesmerism, the father had no view to mesmerism, and gave me pen, ink, and paper to write a prescription. But knowing, as all medical

men in their hearts do, that medicine in the majority of cases of epilepsy and numerous other nervous affections is of no, of little, or of secondary use, whatever number of pills and bottles are consumed and other appliances made, I said nothing, but went to my carriage, and requested Mr. Wood who was in it to come and help me mesmerise a patient. We returned to the house. I raised the child to the sitting posture, and *almost immediately* he became comatose, as many epileptic and hysterical patients are in the habit of becoming between the perfect fits or when perfect fits have not yet shewn themselves. He was not pale, nor was his pulse altered:—the state was coma, not fainting. I restored him to the horizontal position and *made transverse passes* before his chest and face; and he awoke suddenly and perfectly, with *the usual sudden inspiration which I had always seen characterize the return of the Okeys and many other mesmerised patients* to the waking state. The parents said that the return to consciousness was *much more rapid than they had ever seen it before*,—shewing that his state was really mesmeric. I then, without saying a word, took Mr. Wood's hand, and he the father's, and with the other hand I made passes before the child from his face downwards as he lay. His eyelids *presently* began to *droop*, and in about *five minutes* nearly *closed*, and were in a state of rapid tremor. His jaw had become locked; and he could not be roused by rough shaking, nor did he appear to hear, except that clapping the hands in his face increased the tremulous contraction of his eyelids. I made passes along his arm and hand and the extremity extended and rose, and presently fell: then passes transversely, and it somewhat moved transversely: and the longitudinal passes on being repeated caused his extremity to extend and rise again. The child was ignorant of mesmerism and sleep-waking or somnambulism; but beautifully displayed, though unprepared for my mesmeric proceedings, the phenomena of mesmerism and sleep-waking. He was fast asleep, as his breathing and indifference shewed. He fell asleep in the true mesmeric manner, his eyelids closed and trembled, and his jaw was locked. Nothing could be more genuine. To talk of imposition would be preposterous, and only display ignorance of the subject. But he could, like many other sleep-wakers, partially hear and see. His eyes were not completely closed, and I found that he heard me. For, while making the longitudinal passes I said aloud that I would make the transverse, but continued the longitudinal. However, his hand moved transversely. The explanation was this. There was excited in him a strong propensity to imitation and obedience. He had no occult power, as

some sleep-wakers have, of knowing what I was doing; he judged by his sight and hearing; and, if I could deceive him, he did what I led him to believe I ordered or was doing. During the whole of my attendance he scarcely went beyond this. His eyes were always a little open, as every body clearly saw, and he directed them to his mesmeriser; and when he was able, as he was in a few days, he directed his head likewise in order to watch his mesmeriser. There was no disguise: he had a strong propensity to imitate and obey, and used his external senses naturally for information.* I have had patients who learnt what was doing without any known means, and imitated grimaces made behind them, when their eyes were closed. Persons ignorant of the subject pronounce patients, circumstanced like this boy, to be impostors. I did so myself in two or three instances, when I first attended to mesmerism: and deeply do I now lament the injustice I did the individuals. I was not aware that the propensity to obey and imitate might be excited in sleep-waking, while no means beyond the external senses existed to supply the patient with information: and when I deceived a patient and led him to imitate what he fancied me to do, and not what I really did, I accused him of imposition. My conscience is never easy when I think of my injustice. A young woman in whom this was remarkably the case, and against whom I became so greatly prepossessed that I scolded her and did not take any interest in her and ceased to mesmerise her, died of her diseases in the hospital after I left town one autumn. My moments are to this day embittered when my injustice towards her recurs to my memory. My only excuse is my ignorance. I must be thankful that I did not, like my brethren, remain ignorant; but that, seeing there was truth in mesmerism, applied myself to it, till I became familiarized with its facts.

I next moved Master Salmon's legs by vertical tractive movements; and then tried his head. It soon began to move as if an effort were made to raise it. Mr. Wood and myself made the movements together, and the effort became greater and greater, till at last the boy raised it from the pillow,—a thing he had not done for ten days. It soon fell back again. But we persevered again and again, till he rose into the sitting posture. The more we slowly retreated in making these tractive movements, the stronger appeared to be the influence. Every time we had retreated as far as the room would allow, he fell back powerless. At last, after having drawn him

* See my remarks on this in the last number of the Zoist, p. 190.

into the sitting posture, we made tractive passes from the top of his head upwards; and this soon made him elevate his head, and then elevate his whole frame till he positively stood erect on the floor. We had moved him to the foot of the couch with his legs hanging down, before I tried to make him stand. I walked backwards making tractive passes from him to me, and he slowly followed me. The father and mother were petrified, and called in their people from the shop to witness the strange sight of their child with his head nodding in sleep and slowly moving after me, though unable to raise his head an inch or move his legs at all a quarter of an hour before. The room was behind the shop and small; and I opened the door, receded into the shop, and he slowly followed me. I turned into the room again, making the tractive passes, and he went round it after me. I stood on one leg, he stood on one leg; I turned round, he turned round; I opened my mouth, he opened his mouth. I drew him onwards to the couch and laid him down upon it. I awoke him two or three times by blowing in his face; and sent him to sleep again presently by longitudinal passes before him.

After a sovereign had been held in my hand for a minute, I put it into one of his, which instantly closed upon it, but relaxed as soon as a piece of iron was rubbed upon his hand. This experiment was frequently repeated and invariably with the same result, except once, and then the rigidity was rather increased. The iron, I believe, abolished the effect of the gold; but the friction increased it. If therefore the friction happened to be rapid, it might more than counterbalance the specific effect of the iron. I met with precisely the same results in the Okeys;—simple friction, no matter with what, increased the effects of gold and silver, &c., while iron, held still, abolished it. After the sovereign was removed, the palm was rubbed with I forget what, and it closed rigidly again, but relaxed when a piece of iron was applied to the back of it.

I moistened my finger with saliva and rubbed it on his palm, his hand instantly closed: I did the same to the back of his hand, it instantly extended, and the extension was increased by farther rubbing. At one time when gold had been applied, he became cataleptic: but his extended arms or legs could not be made to descend by darting the hands at them as those of the Okeys could. Friction along the hand increased the rigidity. I at length made transverse passes on his eyebrows and awoke him, and did not send him to sleep again, but asked him whether he had been sitting up and walking. He replied, "No, I have been asleep." He

had no knowledge of anything that had transpired, nor was he at all fatigued. I gave him my hand and desired him to sit up. He did so. I then desired him to stand and walk. He did so; but was quite at a loss to understand it, saying, "How is it?" I then replaced him in the recumbent posture; because his newly acquired strength would soon have been exhausted.

Jan. 27th. On visiting him in the middle of the *next* day, he *immediately raised himself on the sofa* and held out his hand to me. He had experienced no headache since the preceding evening, though before he had long suffered much from it. I put my gold watch into his hand, but it produced no effect. After I was gone, however, he had a peculiar sensation in his hand. As I expected company at three to witness some mesmeric phenomena, I begged his father to drive him to my house. When he had arrived, I put him into the sitting posture in an easy chair, and it was *not till the end of five minutes* that his insensibility took place, and his hands became cold. His mother stated to the company that previously he instantly became insensible if even his head was raised enough for his nightcap to be put on. I laid him down, and he soon recovered with the usual sudden inspiration. I made longitudinal passes before his face, and his eyelids began to tremble, and in a few minutes he was asleep. I drew his arms and legs in different directions by tractive passes; and then by means of them drew him forwards in the chair, and then upwards, and he stood upright on the floor, followed me all about the room, and imitated every movement which I made. At last I made outward passes with my thumbs on my own eyebrows. He did the same on his own, and immediately awoke to his natural state. He was in perfect ignorance of all that had happened, and declared himself not in the least tired.

Before he awoke, finding him quite deaf, I pointed my fingers just into his ears, and after a short time he heard: and to my question whether he was asleep, replied, "Yes;" and to my second question when he would wake if nothing were done to him, he replied, "Never." Thus he had at first gone into the higher degree of sleep-waking,—in which the patient knows where he is, his mesmeriser, and perhaps others, and that he is asleep. In the lower degree, the patient declares he is not asleep, and mistakes the place, time, and person of every one addressing him, and, though perfectly rational on the erroneous assumption, cannot be made to believe the truth,—is in a perfectly rational dream. I have patients who have never gone beyond the lower degree; one,

though she has gone into it for two years: others who have at length passed from the lower to the higher: others who went at first into the higher: and others who are sometimes in the higher and sometimes in the lower, even during the same fit of sleep-waking.

In his sleep, before I drew him up from the chair, I applied gold, first touched a short time by myself (mesmerised) to the palm of his hand, which instantly contracted, and any metal touched by the gold then had the same effect.

28th. Was now able to sit up a long while without insensibility coming on. I sent him to sleep, and, standing at his right hand, drew up his legs by tractive passes. After they had dropped, I in the same way attempted to draw up his right arm: but, instead of it, the legs came up again. I then tried the left arm. It did not rise on account of being wedged in between his body and the side of the couch: but his right arm and both legs came up. I disengaged his left arm, and, standing on his left side, endeavoured to draw up his left arm, but both arms and both legs rose, and continued to rise though I ceased to make any tractive movement.

This is very curious, and similar to what I continually observe. When a muscular effect has been produced,—elevation, depression, extension—it has a strong tendency to recur, when any attempt to produce a muscular effect is made. The idea seems fixed in the patient, and confounds itself with the new impression or even gets the upper hand of it, at least for a time. Not only will a previous movement of the same sitting then return, but a movement of a former sitting. I had a patient, who, like many others, though fast asleep mesmerically, and with his eyes bandaged, would close or extend his hand, exactly as I closed or extended mine near his: though how he knew what I did is a perfect mystery. The effect came slowly, and, if I placed my fingers and thumbs in strange positions, very slowly, and not till after many efforts and mistakes, though at last most accurately. I had one day put my thumb between the fore and middle fingers, and he had done the same. The following day I put my hand in some other position, and before he imitated this, which he at length did, he put his thumb precisely in the condition of the previous day, and for some time he continued to shew a tendency to this, when I presented to his hand my closed or extended hand for him to imitate. Another patient would close her hands in imitation of mine. But after some months, I held mine extended near her's. She extended her's, but always closed it first, and often two or three times before she extended it. This patient had her

eyes partially open, though I could never satisfy myself that she saw. But though they were open, and she might see, she invariably for months executed the closure of the hand before she would extend it in imitation of mine. It frequently happens also, that other parts besides those from which the mesmeriser makes tractive passes will move. Sometimes both hands, both legs, or all four, if traction is made to one only. Old movements continually recur, when, if the patient had a desire to impose they would not, because no steps are taken to prevent him from seeing what you are about. There is the disposition to imitate or obey, acting not only upon information it receives in any way, but influenced by a previous association, which may be more powerful than the present new impulse.

So strong is the disposition when once given, that the movement will continue after the mesmeriser ceases to give an impulse; and, if he hurries to another experiment, the old effect may continue and be repeated again and again before his new attempt succeeds;—and this equally whether no precaution or every precaution is taken to prevent the patient from knowing what you are attempting.

An iron waiter was placed before his eyes, and his legs rose again though nothing was done. A hat was placed before his eyes, and the tendency of his legs to movement now seemed expended, for they were still; but I attempted to draw his hand, and it followed mine.

Mesmerised gold caused closure or extension of his hand as it was applied to the back or the palm.

His hands were quite cold during the sleep.

I awoke him by blowing in his face: sent him to sleep again by a few longitudinal passes before his face, and again partially awoke him by an outward pass of the points of my thumbs upon his eyebrows, and still more by a second pass of the same kind, and completely by a third, as in the case of Hannah Hunter.

29th. Much stronger and better. Mesmerised lead and iron, placed repeatedly in his hands for some time, had no effect. On a mesmerised half-crown being put into them, they closed; and he found considerable difficulty in opening them, saying, that they stuck. I desired him to close them again, which he did with some difficulty, and the rigidity was so much increased that he was unable to open them. I applied the poker to the back of his left hand, and this instantly opened: I *rubbed* the palm with the poker, and it closed again firmly, the friction probably overpowering the specific influence of the iron. Lead was applied to the back

of his closed hand, and this *slowly* relaxed, probably from the effect of the silver dying away and not from any influence of the lead.

I took the half-crown out, held it in my own hand, and then placed it on the back of his. The hand opened more. Another mesmerised half-crown was put upon the first, and the hand extended widely and so firmly that he could not close it. A piece of iron was placed upon the half-crowns, and he then could close it partially. The half-crowns were removed, and the iron left alone in his hand, and he opened and shut it with perfect ease. Iron, *rubbed* on the back or palm of the hand, caused rigid extension or closure: it was applied without friction to the back of his hand, and relaxation at once followed. Two sovereigns first held in my hand and then wiped, that mesmerised perspiration might have no influence, were placed in his hands and caused immediate closure. I rubbed lead on the back of his left hand, and it opened instantly. I rubbed the back of the right hand against the arm of the chair, and it opened slowly. Some patients are not affected by metals: of those who are affected, some are affected in one manner, some in another: many precisely as the Okeys were affected, while the susceptibility to their effect lasted, but its duration was not three years. The effect of gold, silver and iron, upon this little boy, was so similar to that upon the Okeys, that I thought of poor Mr. Wakley when I saw the same phenomena come forth in him.

A hat was held before his face, and I stood at his feet and said aloud that I would draw up his legs. But I did nothing, and yet his legs soon began to move, and at last rose to a level with his body. I then said nothing, but endeavoured to draw up his left arm by passess; but no effect ensued, and his sleep was afterwards found to have become very deep. A board was placed before his face, and I opened my mouth on the other side of it. Unfortunately a visitor, fancying he saw the boy's mouth opening, said, "Oh, yes, he is opening his mouth!" Mr. Wood declared he saw nothing: but the mouth now opened immediately. The same occurred when I put out my tongue, though nothing was said.

The sleep of sleep-wakers is in general continually fluctuating; and at moments of great depth experiments do not succeed. At these times we used to lessen it in the Okeys by making a pass or two upon the eyebrows, not doing enough to awake them, and the experiment which was going on succeeded then perfectly. This I did to the child; and, the iron waiter being held before his face, I attempted to draw up his left arm, and after a considerable time it rose a little,

but soon ceased. I rubbed my thumbs again upon his eyebrows and awoke him: and sent him to sleep again, so that he might not be in his former deep sleep, at least for a short time. The waiter was held before his face, and I endeavoured to draw up his right hand: it followed a little. On making longitudinal passes along his right arm, it moved in the same direction. On attempting to raise his legs, both hands and legs rose. Either the boy saw in spite of the waiter; or he did not see, but had a very faint degree of the occult power possessed by some sleep-wakers of knowing what we are doing.

The simultaneous movement of his arms with his legs would not have occurred, had he been an impostor, because I could not make movements to draw up all four at the same time: it was mere sympathy, association, &c.

We should always remember that, in the sleep-waking state, there is often a touch of morbid mental condition, of endless variety, and of all degrees, up to decided insanity,* though perhaps some faculties are at the time extraordinarily acute, and faculties not seen in the healthy state present themselves to our astonishment. The ignorance or forgetfulness of this puzzles many persons who witness sleep-wakers and makes them fancy imposition. For what reason I know not, but, while the iron waiter was held before his face, his hands rose several times and pressed it violently to his face. This did not happen when a board was substituted before his face; but if, at the same time, the waiter was moved towards his legs, these soon became agitated, and at last suddenly kicked against the waiter: and the effect was much greater when the board was not held before his eyes. The waiter was presented to his left hand and withdrawn and the hand followed.

I now drew him by tractive passes off his chair. He stood and followed me all about the room, and more quickly than the first night; but reeling and tottering, though he never fell; turning round, sitting down, stooping, standing on one leg, folding his arms, trying to whistle, exactly as I did. After great amusement in this way, I passed my thumbs upon his eyebrows and awoke him. His mother wished him to lie down supposing he must be tired, but he sat up, declaring he was not tired at all.

This is one of the most striking things in mesmerism:—that persons very weak, perhaps exhausted by previous exer-

* Dr. Darwin considered somnambulism allied to insanity. Every one disposed to suspect mesmeric sleep-waking should read his section on ordinary somnambulism; *Zoonomia*, sect. xix. A beautiful case is given.

tion, shall be thrown into the mesmeric sleep-waking, and be kept in constant muscular action, perhaps extending their arms and legs, or in a state of rigid flexion, forced into and retained in the most awkward, and one would think painful, attitudes, such as they could not support a hundredth part of the time in the natural state, and on being awakened, know nothing more than that they feel much stronger and better than before you sent them to sleep.

30th. So strong that he sits up without any support of cushion or back, and walks across the room without assistance.

I drew up one hand; some one else the other; and I then drew him upright from the floor. When he was sent to sleep, the attraction to me was so powerful, that he not only followed me about the room, but stood as close as possible to me, and, when I sat down, sat in the same chair, pushing violently at me as if he wished to be in the very same point of space. I shall in the next number publish a case in which a young man invariably did this, sitting or standing or kneeling, never satisfied with mere contact, but driving on against his mesmeriser. I have two female patients, one of whom approaches as near as possible, but never touches her mesmeriser, and the other puts her head forward, and, as soon as it touches, she withdraws it and stands fixed. The child now attempted to drive against me, while standing, but soon gave up and yielded to his propensity to imitate all I did. I took a spoon off the sideboard and laid it on the floor. He did not go through the whole of this, but only the latter part,—he stooped down and put his hand on the floor. When I spoke, he spoke in a whisper, repeating my very words. He tried to whistle when I whistled. In following me about he reeled so far over to one side that we all thought continually that it was impossible for him not to fall, yet he always righted himself and never fell: and though his hands were often within an inch of the ground, he invariably recovered himself without touching it with them.

He was again placed in a chair, and a board held before his eyes. I endeavoured to draw up his right leg: his hands moved, and his feet came up a little after trying a long while. I partially awakened him, or rendered his stupor less deep, by rubbing my thumbs once upon his eyebrows, and again attempted to draw up his legs. They now followed till they were on a level with the chair, when they suddenly fell and the sleep became more profound. Here was a beautiful illustration of a fact invariably observed in the Okeys. After a strong or continued muscular exertion, as the ascent of an

arm, &c., &c., sudden relaxation would always occur, and the sleep become so profound that they dropped powerless and no impression could for a time be made upon them. The boy had never seen them,—all was nature in them and him, and I may add in thousands of others. I put my fingers on the back of his hand, and it immediately extended rigidly: I put them on the palm, and it instantly closed rigidly. Whatever part of his face I touched became contracted, so that I could cause him to make all kinds of grimaces. If I rubbed my hand down the front of his leg, this suddenly flew up, and higher and higher the more I rubbed. On rubbing the under part of one thigh, both were instantly and rigidly bent back. Now this could not have happened from deceit. He could not be ignorant which thigh I rubbed, yet both bent backwards. After remaining bent some time, his thighs relaxed, and the sleep became more profound. I placed a mesmerised shilling under his thigh without effect. I substituted a mesmerised sovereign, and the right leg and thigh began to shake, and the left also was slightly agitated.

31st. Sleep took place with passes made at the distance of ten feet, though not so quickly as usual. I laid him flat on his back upon the floor, and *by tractive passes upwards made him rise and stand up without assistance from touching the floor with his hands.* This he was desired to do after he awoke, *but was unable.*

Feb. 1st. His health is very much improved, and he walks about when awake very well. Hitherto he has been mesmerised daily; but henceforth will be mesmerised only every other day.

Feb. 2nd. Had a fit this morning which lasted half an hour only, instead of an hour as formerly. Differently from what had ever happened before, he both was not unconscious during the fit and was afterwards conscious of having had it. He could not think what was the matter with him while he was kicking about, and called upon his family to hold him still.

Such was the insensibility to pain from mechanical cause in his mesmeric sleep, that, though from having for *a very long while* had an eruption with open sores upon his head he could not bear it touched in his waking state, Mr. Wood put his hand upon it, after sending him to sleep, without occasioning any sign of sensation. His mother, noticing this, proposed sending him to sleep every day when she was going to dress it, as the agony he suffered from having it dressed was extreme, his irritability of system rendering him a bad hand at bearing pain, and the hour of the process was dreaded

by both him and her. This was done ever afterwards, till the head was healed. When about to dress it, she made a few passes before his face, sent him to sleep, dressed it without his noticing what she did, and blew in his face and awoke him again, and he happily found all the business was done. The first day, not having been led to expect this, he asked her sometime after she awoke him, when she meant to dress his head.

Feb. 6th. Not only does his health improve, but the *sores on his head have healed so much that he can bear his head touched in his waking state.*

15th. For twenty minutes had the shaking which is the premonitory symptom of a fit; but no fit. The peevishness which has existed during the whole of his illness is undiminished.

The treatment had consisted simply in sending him to sleep by a few passes or pointing the fingers before his eyes, and then drawing up his arms and legs, and drawing him by passes after me about the room, and talking to him; for patients are generally better the more you operate upon them in this way. Patients can tell if great muscular action has been excited in them, and those who have no muscular power in the sleep, but can talk, can tell, on waking, whether you have made them talk much, by the amount of refreshment they feel on waking, which is proportionate to what you have made them do.

The same phenomena of attraction and imitation invariably took place. A great number of gentlemen and ladies went at my visits to witness his walking after me about the room, staggering and reeling, but never falling, with his eyes just open and looking full of sleep, and then sitting still in perfect repose and breathing heavily when I sat still. A few medical men witnessed the case; but they merely thought it very odd and went about their business again like men wise in their generation, not pondering on such wonders in the working of the brain, nor thinking of any improvement in the confused and unsatisfactory, and often absurd and injurious, treatment which has been followed from generation to generation in such diseases.*

The boy never spoke the first; and he always replied in a faint whisper and in very few words.

March 7th. In his sleep I asked him if he could tell me whether he should be cured. He answered, Yes, and that he

* A friend of mine heard a provincial surgeon, who makes £4000 a-year, say, after witnessing a mesmeric case, "That it was very funny," and he never thought of it again.

should have no more fits: but that he should have five indications, and those all in three months. By indications he meant shakings without unconsciousness; that is, premonitory symptoms of his fits, not followed by fits. Many epileptic persons, besides their perfect fits, have fragments of fits,—abortive fits, sudden shaking, catching, or starting, or powerlessness of their limbs without consciousness, or giddiness amounting perhaps to momentary unconsciousness. On asking him how often I ought to mesmerise him, he left this to my judgment.

9th. Instead of pointing to both eyes, I pointed my forefinger to one only—the right; and it alone closed. On speaking to him, he said he was not asleep, but seemed rather oppressed, and flushed as he always was in his sleep. I then pointed my finger to the other eye, and it instantly closed, and he was asleep.

"He assures me again that he shall have no more fits; but five "indications," and those in the course of three months. He adds, however, that this result will depend upon my mesmerising him every day."

10th. I pointed to one eye only—the right. Both equally nearly closed. When I spoke, he answered faintly that he was neither asleep nor awake: that he could not hear or see with his right side,—that is, his right half was asleep. If I raised the right arm, it dropped, for that side was asleep, and he never was cataleptic. If I raised the left, it remained, for he had power in his left half, and he voluntarily sustained it. This was the first time I witnessed mesmerism of one side of the brain only: and I had forgotten the fact when I saw cerebral organs of one side only mesmerised for the first time a year ago. He said that I could not draw him in this state: *nor could I.*

When I raised his eyelids, I saw more of the cornea of the left. The right being asleep, was rather turned up. This was a beautiful fact, and in harmony with the reality of the rest. The exquisite delicacy of mesmeric phenomena would be full proof to all, were some not destitute of delicacy of observation and true feeling and common sense. I then pointed my fingers towards both eyes; and he suddenly sank and breathed hard as in sleep. *I now drew him as usual.* I blew in his face once, without effect: again, and he opened his eyes slightly, and raised both arms, his eyes closed again, but his arms remained up a little longer: again, and he was wide awake. In a minute, while walking about the room, he suddenly looked stupid, his eyes closed somewhat, and he stared at me. I walked: he followed me, but could not

speak. I made an outward pass upon his eyebrows with my thumbs, and he half recovered. Another such pass completely restored him. He told me he had not been able to see. He had relapsed from not having been fully awakened, as once happened to Hannah Hunter. p. 311.

On another occasion, when I mesmerised one eye only, he said, he was "cut in half;" that is, one half only was powerless as in sleep.

March 18th. His mother informs me that all his life he has incessantly required aperient medicine: but that since I began to mesmerise him his bowels have become more and more regular, and he now never requires any.

This morning, when up, he fancied he heard a number of people talking, and was worried at it. Any noise gave him this idea.

When in mesmeric sleep, he tells me the same thing, and remarks that the being sent to sleep now seems to excite him a great deal. I have noticed in other cases that, as recovery advanced, mesmerism began to excite, and required to be performed less frequently. It is a fact similar to that of patients, who bore and required a certain amount of food, or wine, or tonic medicine in the height of illness, becoming over excited by the same quantity as they improve, and requiring gradual diminution. I judged it right therefore to mesmerise him but three times a week.

24th. Has gradually walked and stood more firmly, so that now he never totters in his sleep-waking. Is not sent to sleep quite so easily, and certainly is not awakened without much more blowing than formerly.

In his sleep-waking state, moments of deep sleep come on more frequently than before. He has often a pain or sense of weakness of his right knee: which in his sleep-waking state he says is a nervous affection.

April 3rd. Sleep induced certainly more slowly: the moments of deep sleep are still more frequent: and, after waking, his eyes, which have lately remained closed for a short time, are more slowly brought to open by breathing or passes upon them.

19th. He says in sleep-waking that he shall have an indication about once a fortnight, till they are completed.

The moments of deep sleep are more frequent. The traction movements are still easy.

In his waking state, his family have noticed a strong attachment to me: and he has prevailed on his father to purchase my lithographed portrait.

His predictions were fulfilled accurately. He had his five "indications," the last on the 15th of March, *and he has never experienced another, nor a fit*, though above four years have elapsed.

Mr. Wood and I mesmerised him every other day till Midsummer; and after he was well he invariably refused to be mesmerised, being conscious of the influence over him. Last year he was troubled with headache, and a friend and myself tried fifteen times to mesmerise him for it: but could never produce the slightest effect. He is in perfect health and in business.

The liberal manner in which the father allowed any friend to see the phenomena, and the independent, honest manner in which the father asserted the truth of mesmerism from the first to everybody, are beyond all praise.

The palsy would probably have ceased sooner or later spontaneously. But the instantaneous effect of mesmerism upon it was astounding, and the rapid and perfect cure of the epilepsy, without any other means, after literally pailfuls of medicine (to use the father's own words) had been taken in vain, was as astounding. The cure of the sore head, and the establishment of healthy action in the bowels after years of costiveness, were very striking.

III. Cure of singular intermittent Palsy by Mesmerism.

The Rev. Mr. Lewis, of Childerditch, called upon me, June 25th, 1842, respecting the health of his son, and remarked that he had seen Mrs. Brett, of Hanningfield, the day before, perfectly well; that she had been perfectly well now for three years; and that her cure was most wonderful. I may add that all the usual means had failed before she came up to town and was mesmerised, and that I lately heard she is still in good health now, at the end of four years and a half.

I had received a similar report occasionally from various quarters; but the last document I possessed was the following:—

"*West Hanningfield, June* 8, 1839.

"Dear Sir,—I have much pleasure to inform you, that my wife has been *quite* well since her return home. My wife sends her kind respects to you, and to Mr. Wood, for your kind attention to her.

"I remain, your humble servant,

"John G. Brett."

Now Mrs. Brett came under my notice through my friend the Rev. Mr. Jesse, who, after having been convinced of the

truth of mesmerism by the facts I showed him, asked me if I had any objection to subject a small farmer's wife to its influence, who had been afflicted for five years and had received no benefit from the means employed by the various medical men of the county. I assented; and the woman came up, with the following letter of introduction:—

"*Margaretting, Ingatestone, Feb.*, 1838.

"Dear Sir,—I send you a *singular* patient. You will excuse my troubling you.

"Case.—Martha Brett, when aged 28, was attacked, five years ago, after her third accouchement, by a disease which deprived her of the use of her right side for about three weeks; then recovered, and for a week was able to attend to her family. After that, lost her strength again during two days every week, for several weeks—then thrice a week—then four times—at present, is quite incapable of doing aught *five* days in the week.

"The disease comes on during sleep, and leaves her during sleep. If *disturbed in her sleep* on that night on which the use of her physical power ought (according to custom) to be restored to her for the next day following, the disease continues twenty-four hours longer. She is now thirty-three years old; has had two children since her disorder came upon her; general health has always been good, and at this time she can, on well days, attend to the concerns of her family.

"Yours,

"W. Jesse."

I found this to be a most curious case of *intermittent hemiplegia* of the right side; that the paroxysm always began in sleep, with a severe fit, and with pain of the head that was almost instantly followed by the palsy and continued during the first day only of the palsy; and that the palsy lasted four or five days, though originally but two. The pain was chiefly at the top of the head, and constantly existed in a lower degree. The palsy was of motion; but there was a certain amount of numbness. When seized she was obliged to rise in her bed, and had a catching in her breath. The recovery from the palsy invariably took place with a severe fit, of half an hour's duration, and was incomplete for the first two or three hours. The affection began three weeks after her third confinement, with severe pain of the back of the head. She got into the house with difficulty, went to bed, had two shivering fits, fell asleep, and awoke with the loss of the use of her right half; and the palsy continued for three months, when it gradually subsided, and in two or three months she had

another attack in the night, that lasted the day and ceased the next night. From this time the attacks came about once a month, till she was again pregnant about nine months after the commencement of the disease. During the first part of her pregnancy the attacks were not so frequent; but, during the last fortnight, continued for four or five days. They recurred in a month after delivery; and about every month up to the time of her next confinement at the end of two years, though at the beginning of this pregnancy also the intermissions were longer. For the first three months after this, her last, confinement, she was free; but the attacks returned, at intervals of a month at first, and then more and more frequently, lasting also longer and longer. The catamenia had appeared but three times in the last year and a quarter, and were scanty: they had been absent for the last ten months. Her bowels, though sluggish, were regular when she was about; but would not act for four or five days, if she was still.

I requested my friend Mr. William Wood to mesmerise her daily for half an hour. This gentleman had been my clinical clerk in University College Hospital, and most indefatigably assisted me in all my mesmeric investigations, firm to what he *knew* to be true, and thus regardless of the miserable professors and those weak students who so sadly forgot themselves. Mr. Wood began to mesmerise her on Feb. 22, 1839. She had experienced an attack in the night, and was then paralysed in her right half, and suffering from headache. The process increased the pain in her head, and gave her pain between the shoulders; it caused her also a difficulty in opening her eyes, that ceased as soon as the process was over. While her eyelids were closed she continued moaning. Mesmerism was repeated *daily* till April 29th, when she went home *perfectly well.*

The following particulars, from Mr. Wood's notes, may be interesting:—

Feb. 23. The same effects were produced as yesterday, but in a higher degree; and she likewise felt so faint that she slid down in her chair, but her face was not pale nor her pulse altered.

24. Effects the same, but greater; she could not speak till the mesmerism was desisted from for a few minutes, when she begged it might not be continued; she said she had felt sleepy. The greater part of the effects were removed by transverse passes. Had pain in the arms and head.

25. Soon after going to bed last night she went to sleep, and during the sleep the palsy ceased *without a fit,* which

before had *invariably* succeeded its cessation. She was mesmerised to-day for half-an-hour; the eyes closed, and were opened with the greatest difficulty; the faintness was much increased.

26. Head much better; a good night; effects as before, but pain of back greater.

27. No return of the palsy. *This is the longest intermission she has had for months.* She suffers from nervous tenderness of the spine, that is much augmented during mesmerising.

28. Palsy returned last night.

March 1. Palsy continues, but she is not so helpless as formerly. During mesmerising, in addition to the other symptoms, shivered, and felt a sensation of cold in her head.

2. Palsy last night, *without any fit.*

3. Lost herself, she said, for a minute or two, while being mesmerised to-day. The sensation of cold increases for some time after the process, particularly if she has not been thoroughly awakened, and she then feels stupid and requires a question to be asked her several times before she understands it.

4. During almost the whole time of mesmerising the sensation of coldness is such that her teeth chatter, and she slips down in the chair.

7. The palsy returned last night; *so that the intermission has lasted five days.*

8. Palsy ceased last night; *having thus continued but twenty-four hours.*

9. Head better; slept at night pretty well: said she had been asleep during the mesmerising; still this sensation of coldness, but no increase of the pain of the back, from mesmerising.

10. *Feels much better.* Slept during the process, and had less sensation of coldness.

11. Slept well last night; head better; *not so well as now since she first came to town;* pain in back much less; slept a long time during the process.

16. Palsy returned last night; *so that the intermission lasted nine days: the palsy was less intense.*

17. The palsy ceased last night; *having thus again lasted but twenty-four hours.*

28. *The tenderness of the spine is nearly gone;* and the *head-ache is subsiding.*

April 14. *The catamenia, which had been very irregular for nearly four years, and entirely suspended for nearly twelve months, have returned to-day.* The *tenderness of the spine is quite gone,* and the *headache is much better.*

20. *Scarcely* any headache; *feels in much better health than she has done for years.* It is arranged that, if she remains free from an attack of palsy and has no headache at the end of another week, she shall return home.

29. *No return of palsy since it ceased on the 16th of March, viz. above six weeks; no headache; feels perfectly well in every respect.* Her daughter, instead of Mr. Wood, has mesmerised her for the last four days, and produced the same effect. She is now to return home and be mesmerised by her daughter, daily, for some time. She always closed her eyes soon after the process was begun, and said she should otherwise feel sick; probably, Mr. Wood remarked, from the movement of the hand, because she did not feel sick if either the hand was held still or her eyes were closed.

This satisfactory cure was accomplished, I may observe, with but moderate sensible effect; and I have seen patients cured of various diseases with almost no sensible effect. A sensible effect, however, renders the cure more probable; and the more so, the stronger the sensible effect.

This cure is the more striking, because *her sister had an attack of the same disease,—hemiplegia, after her confinement, that lasted five years,* during which she had two other fits, and she then died. I knew a similar case in a surgeon, and he after some years died of the disease.

After Mrs. Brett's return home, I begged her to shew herself to a Cambridge Fellow of the College of Physicians. The following is an extract from his letter to me:—

May 7, 1839.

I was much gratified last Friday by a Mrs. Brett and her daughter calling on me, by your request, that I might witness the agency of mesmerism, as performed by the daughter on the mother, and who set her to sleep within half an hour, in my library, by the manipulations which she practised. Mr. ———, the surgeon, was present also, and the act was interesting. I will not, of course, occupy your time, or exhaust my paper, by worrying you with my opinion of the process, or the science, or the art, or whatever it is. I class it amongst the effects of the mind on the body in persons whose faith in it is strong; and *I believe that where there is no faith there would be no effect,* which sums up my view of it in a few words. *Infatuated as I hear and know you to be,* you will, of course, smile at my scepticism. It will not be the first occasion of your pitying my ignorance; and possibly, had I the advantage of your society and information, I might change my opinion, and be a proselyte; but as it is, I view it in the light I mention.—Your's, sincerely, J. C. B.

This wise opinion must amuse all conversant with mesmerism; knowing, as they do, that the effects may be produced without the possibility of the knowledge on the part of the patient of what is doing, at a distance, in sleep, by means of inanimate substances, and in idiots; and that certain of the effects could never, in their nature, be produced by mental impressions. But it particularly amuses *me*, from the circumstance of seeing in Mr. Wood's notes, made before the patient left London, that "she had no idea of mesmerism, wondering always at finding herself so sleepy during the process; was no less surprised at finding herself rapidly recovering, although she took no medicine, and nothing apparently was done: and, when cured, said that she had thought the object of her coming to town was to undergo some dreadful operation, and had consequently expected every day that it was to take place, and was not a little astonished to find the treatment so simple and at the same time so efficacious."

IV. Palsy of the left arm, both legs, and the neck, with exquisite tenderness of the neck, cured by mesmerism.

Elizabeth Kell, aged eleven, of 17, Three-Colt Lane, Cambridge Road, Bethnal Green, a child of general good health, was, on the 25th September, 1839, bitten by a cat on the back of the left hand, immediately after which she lost the use of both the hand and arm. Poultices, leeches, bandages, and liniments were tried for about three months under the directions of Mr. West, surgeon, Hackney Road, but without effect. She was an out patient of the London Hospital for three months. Dr. Frampton ordered blisters under her left arm and on the back of the neck, with various medicines; but all proved unsuccessful. Her legs ached very much. On the night of the 11th June, 1840, the child awoke with a strange sensation in her head and body. This was very soon followed by the loss of her voice, and of the use of both her legs: the back of her neck was exquisitely painful on the least motion: her appetite so bad that she could take fruit and vegetables only, and of them scarcely sufficient to support her. She was not only confined to her bed for six months, but could not bear her head to be raised ever so little; so that she lay with her head in a line with her body.

In November, 1840, a gentleman, a stranger to me, acquainted me with her case, and I went to see her. On my attempting to raise her neck ever so little, as she lay in bed, she seemed agonized. I requested a highly respectable young woman, named Ambrose, who had been perfectly cured of epilepsy of fifteen years standing, by M. Dupotet, with mes-

merism, and is still well, to mesmerise her, and she charitably complied with my request. Miss Ambrose began to mesmerise her for half an hour daily, on the 26th of November, 1840. *In a week her appetite returned, and she could eat anything.* At the end of the second week, while being mesmerised, she sat upright and rigid in her bed: lost, for seven hours, the little voice she had: but at the end of that time recovered it completely, and sat up like any other person.

On the 26th of January, after she had been mesmerised daily for two months, while being mesmerised, she rose and walked across the room, completely recovering the use of her legs. The left arm was still powerless, and she was mesmerised daily till the 18th of February, when her hand gradually regained its use. It was a few weeks more before her fingers fully regained their power. I heard she once had a little relapse in the hand, but I have reason to believe this is very doubtful.

She required no aperient from the time she was mesmerised: but previously during the whole of her illness her bowels were extremely torpid.

I have learnt by letter this very day, September 8th, that she is in perfect health, and has been in a situation for a year and a quarter.

V. Loss of voice cured by mesmerism.

A single lady, nearly thirty years of age, was greatly annoyed on the 30th of last September, and, while talking, suddenly found her voice reduced to a whisper. This state, together with violent headaches, and pain at the pit of the stomach, night and day, continued in spite of all the measures she employed.

She had been out of spirits, and weak, pale, sallow, hollow-eyed, had lost her appetite, and slept badly for some months, and had suffered such pain at the pit of the stomach and indigestion about a year, that even a piece of bread distressed her. I called upon her family early in November, and learnt the circumstance, but said nothing. I called again on the 2nd of December, and found her in the same condition. Mesmerism was mentioned; and I then told her that I had no doubt it would cure her, and offered to mesmerise her, if she would consent to my doing it, as I invariably did, unprofessionally, for my own amusement. We agreed that I should mesmerise her daily, late in the afternoon, and I immediately mesmerised her for half an hour. Near the end of the process, she began to feel a calmness to which she had for some time been a stranger, and closed her eyes. She felt inclined neither to speak, open her eyes, nor to move, and breathed

rather heavily, but remained conscious. I aroused her, greatly to her annoyance, as she afterwards said, by transverse passes outwards on the eyebrows, with the ends of my thumbs, and by blowing in her face. *She spoke rather better in the evening.*

3rd. Less sensible effect.

4th. The effects which occurred on the first day took place again, and in 20 minutes increased; for, on my asking her whether I should rouse her, she implored me not, though I was obliged to leave her, and she promised to wake up an hour after I had left her, and actually did rouse up precisely at the end of an hour, without having the least idea what o'clock it was. In the evening her voice was decidedly stronger; but in the morning, on waking, she found it again reduced to a whisper.

5th. She presently went into the state of powerlessness, apparently asleep, but, nevertheless, conscious, upon my merely pointing my fingers close to her eyes, and did not rouse up for an hour. In the evening her voice was *much better*, but relapsed by morning.

6th. On rousing from the mesmeric state, she spoke *quite loud*, though she found her "voice tremble as a child's."

7th. From this time it *rapidly and steadily improved*, and her *appetite and spirits returned*, and she has *never lost her voice for a minute*.

She always roused up at the time she said she would; but at length I never fixed upon any time, but allowed the state to go off spontaneously. She bore pinching in her hand generally without pain; sometimes the sensibility was absent and unimpaired even at the same sitting.

As the severe pain of indigestion continued, so that *she could not eat a piece of bread comfortably*, I continued mesmerism for *nearly* two months, leaving off gradually. I tried some medicines for two or three weeks, but they did no good, and I therefore relinquished them and trusted only to the mesmerism. At the end of this time (Jan. 25th) *she had lost all her indigestion*. From not having been able to eat bread without pain, she could eat anything, even salads. The following are her own words in a statement she drew up of her case:—"I had been suffering a very long time from indigestion; indeed, it had become so very bad, that I could not even eat a piece of bread without having a pain in my chest. However, thanks to Dr. Elliotson's great kindness and perseverance, I can now eat anything, even salads, without feeling any ill effects at all." Though perfectly cured as to her voice and stomach, she still was ill in other respects,—

bloodless, and therefore as pale as a deep brunette could be, and dark about the eyes; in fact, she laboured under an affection very common to females, and seen even past thirty, and in married persons, though often not recognized—a want of due formation of blood, and called anæmia chlorosis.

Over this the mesmerism had no control: and in the only other case in which I have known it tried, though I cannot say to what extent, it equally failed. The only direct remedy for this is iron; and iron is absolutely a specific, sometimes in large, sometimes in even very small, doses. She informed me that all tonics, iron among the rest, gave her such headaches that she could not bear them. However, every medicine may be borne, if the quantity is made small. It is no matter how small, how apparently ridiculously small a dose is, if it is the largest a patient bears. I gave her a dose of one grain of the citrate of iron, three times a day; and begged her to increase it a grain every few days, as far as she found it agree. She bore two grains for a dose well, but could not bear three: and by persevering for two months with two grains three times a day, she has recovered completely.

Whether by mesmerising her half an hour daily, I should have cured her even of the anæmia, I do not know. But she was so susceptible of the powerless condition in which she remained for about an hour, that I merely ran into the house, pointed my fingers to her eyes for an instant, reducing her to a state of closed eyes and powerlessness, and left her. Yet this was sufficient to cure her severe stomach complaints. I never found the state deepened or prolonged by my continuing to mesmerise her for ten or twenty minutes. Though what would have been the ultimate result if I had mesmerised her always for half an hour, I know not. The circumstance of her voice, before it was fully restored, being stronger during the evening after the mesmerisation, was very striking. I knew a young lady who was too feeble to walk across her room, and vomited all solid or even thick food. But, after being mesmerised for half an hour, could always take such food, and walk across the room. She was mesmerised daily, and got well; with no other sensible effect than drowsiness. If food were given before the daily mesmerisation, instead of after it, this was invariably rejected, till her improvement had advanced. Persons who walk to my house with fatigue, to be mesmerised, generally walk home strong; and if experiments in exciting strong muscular efforts are made, they are still stronger, and stronger the more of these experiments are made upon them. So far from feeling fatigue, many females, susceptible of mesmerism, if weak, out of spirits, and

eating and sleeping badly, are invigorated by once mesmerising them, and a few times will set them up far better than medicine and country air. For common fatigue and exhaustion, a good mesmerisation is excellent. *During* the mesmeric state, when there is no muscular debility, as there is in some cases, in that just described, for example, the muscular power is often greatly exalted.

The following is the lady's own account of her feelings in the mesmeric state:—

"My arms and hands were generally without feeling; at least if they were pinched," as she was told, "though I could feel that somebody touched me; still there was always a sort of deadness which I certainly never had when I was in a natural state. My head generally had feeling in it, at least was sensible to touch, and I greatly suffered with headache while being mesmerised. Latterly I was mesmerised in a few moments, and generally remained in a quiescent state for an hour, or even longer. When first I came to myself, I always felt an inclination to sleep; but after I roused myself, I felt quite refreshed and cheerful, and it never prevented my sleeping at night. Indeed, I slept better at that time than I did before or have done since."

It is usual for the mesmeric coma, perfect or imperfect, but in proportion to its depth and length, to cause better sleep at nights, so far is it from interfering, like common sleep in the middle of the day, with the natural rest. The sleep at night is generally so much greater and more refreshing from mesmerism in the day, that, if this is omitted, the night is by no means good.

"If they disturbed me by talking much in the same room, I was quite irritable and nervous all the evening, and this, indeed, generally continued till I was mesmerised again the next day." It was always done in the drawing-room, where not only the family, but frequently visitors were; and for some time it was not imagined that talking and touching her hands annoyed her, as she remained leaning back on the sofa, apparently in perfect repose. Persons in the mesmeric state should never be irritated or annoyed ever so little. Although I have never seen excitement of the muscles, however far carried, do harm, cerebral excitement of the affective faculties may be easily carried too far; so that afterwards an evident cerebral irritation or disturbance may remain for a longer or shorter period.

"When first the mesmerism began to affect me, I always felt my pulse in my body beat most strongly; but this gradually subsided again, and I was left in a state of repose.

Indeed, I think that the best description of my feelings is that of the most perfect indolence, although I never once lost consciousness." However this was, I know that on two or three occasions the young lady snored rather loudly to our great amusement. But, after mesmeric and ordinary naps, we often fancy we have not been asleep, when others know assuredly that we have.

If any little thing was laid upon her hand, she generally moved her hand so as to shake it off, as if annoyed by it. If touched by any one, she was immediately annoyed. She felt slight pressure even when she bore hard pinching, as I have frequently observed in others.

The course of cases of this description is generally favourable; the voice usually returns spontaneously, sooner or later, and sometimes suddenly. Medicines I have never found of the least use in it. Medical men attend long, and give all sorts of physic, without any advantage to the patient. The disease, too, very frequently returns, and this repeatedly. The effect of mesmerism here was decided, immediate, invariable every time, rapid and permanent; to say nothing of its restoration of the digestive functions. An elder married sister has now lost her voice for above a year, and has very severe neuralgic pelvic pains, and palpitation. Medicines and change of climate have done no good, nor has mesmerism yet, though it has been tried for two months. It causes a little drowsiness only, and, as the disease has lasted so long, will probably not cure her without great perseverance.

The facts in sensibility displayed by mesmerism are very curious. In the mesmeric state, a part insensible to the severest pinching, &c. may not only feel contact, whether the contact of a person or an inanimate thing, but the patient, if not annoyed by it as this lady was, may even grasp and pull it. This may occur in one part, and not in another. I have in some cases known all parts to be insensible to pinching, &c. except the face, which was as exquisitely sensible as ever. Tickling may be acutely felt, when the same part is insensible to the severest pinching, &c., as was observed in the lady whose breast was removed by M. Cloquet. I have seen the most exquisite sensibility to temperature, when the same part was totally insensible to the severest pinching, &c. There may be complete insensibility to mechanical violence, temperature, and all contact. There may be a peculiar sensation from the touch of the points of the fingers of the mesmeriser and all other persons, so that his shall be distinguished from theirs, and be felt warm and agreeable, whilst theirs is disagreeable and felt excessively cold, though the eyes be thoroughly closed

and blindfolded and no ordinary means of distinguishing be possible.

There may be internal insensibility to pain, or sensibility while there is external insensibility. I have known patients cease to feel internally, when the mesmeric sleep came on; or still feel internal pain. While insensible to mechanical causes of pain, they may still feel hunger, or nausea. While one of the five external senses is paralyzed, the rest may be unaffected, or one or more, or all of the other four, be likewise lost.

VI. Case of complete Deafness and Dumbness cured by mesmerism.

On the 25th of last April, a very poor boy, fifteen years of age, tall and strong, named Thomas Russen, *completely* deaf and dumb, was brought to me by his father, with a note from a lady at Twickenham, a stranger to me, requesting I would take pity upon him, and endeavour to cure him, as she had herself, she said, been a witness to the wonderful cure of Master Linell, recorded in the last number of the *Zoist*.

The account given to me by the father was, that the boy lived with him, at Twickenham, and supported himself by fetching small periodicals, about twice a week, from London, and distributing them in the neighbourhood. Rather more than three weeks previously, on the 1st of April, he had gone as usual, to No. 4, Brydges Street, Covent Garden, for books and newspapers, and had to procure four dozen of "*Lloyd's Weekly London Newspaper*." He put two dozen upon the counter: two dozen in his handkerchief, with the books on the top of the latter, intending to put the two dozen which were upon the counter on the top of the books, and tie all up together; but he forgot those on the counter, and tied up only the books and the Lloyds which were in the handkerchief. On arriving at home, he found only the two dozen of the Lloyds, and was terrified at the idea of his father's anger. His father returned home at eight, accused him of being drunk, being himself by no means a teetotaller, and of having spent the money in liquor. The boy protested he had tasted only water and tea the whole day. They walked to Richmond, and the boy got on an omnibus to go to London, hoping to find his Lloyd's where he had left them. He remembers nothing more after this than that he one day "awoke as from a deep sleep, in a strange place; began looking around him, tried in vain to speak, and could not hear any noise at all. Seeing a board over the fire-place with the words King's College Hospital upon it, he learnt where he was." The father ascertained that when he returned to the newspaper office his pa-

pers had been carried off by some one, and no more were to be had till the next day; that he had gone to a neighbouring coffee house, been seized with a most violent epileptic fit, and carried by the police to King's College Hospital, where he lay perfectly insensible for four days and five nights. The following is extracted from an account which the boy wrote out for me after his recovery:—

"Then I knew where I was, and I found that all was very quiet, and I tried to speak and could not; and when the doctors came they asked me a great many questions; but the writing has got so dull, that I cannot make out many of the questions; and Doctor Guy asked me if I had ever had the hands passed before my eyes, and I told him no; and when the students came, they began asking me such foolish questions, one was this, 'Does your mother know you are out?' and this is my answer, 'That is joking; but still she knows that I am not at home now.'—'Have you ever been in the same way before?' 'I have had fits, but not been so bad before.'—'What is the ring for?' 'For fits.'—'But that does not do you any good?' 'No, not now, sir.' And then Dr. Todd hallooed in my ear, and asked me if I felt it, and I told him that I heard a noise like a pot boiling; and a great many other foolish questions they asked me. And a young man in the hospital told me that Dr. Todd said cuckoo in my ear, and then they wrote down that I should not have any food till I spoke and asked them for some, but they gave me some when I told them I could not ask them for any; and one day Dr. Budd saw me, and he said, 'Oh, the damn young scoundrel, he is only shamming: if I was Dr. Todd, I would whip him till he did speak;' the sister told me; she wrote it down; and when Dr. Todd came, I told him, and he told me to take off my jacket and shirt, and he would give me the whip; and I did take them off, but he did not whip me, and then he ordered me a cold shower bath every morning, and I had it five times; and one day when father came to see me, Dr. Russel, the house-surgeon, told him that it was of no use him keeping me there any longer, so father brought me out with him, after I had been in twenty-one days.

"I do not know what they did to me when there, during the time I was insensible, which was four days and five nights, only a young man, a patient in the hospital, told me that they thrust pins in me, and burnt me with hot spoons, and done several other things to me as well, to make me speak."

It required very little sagacity of observation to know in five minutes that the boy was completely deaf and dumb. He could not hear the loudest or shrillest sound, or make any noise above the faintest *puff*, or mere breath-sound, however forcibly he expired.

I subsequently learnt that four years previously he had been seized with a delirious epileptic fit at church, running out, beating his head against the tomb-stones, and then becoming violently convulsed and insensible, and returning to himself in five or six hours, but feeling very ill till the next morning: that he had a second of the same length at the Queen Dowager's stables at Bushy Park, rather more than three years ago: and a third two years ago, from being made drunk by two young *gentlemen* of Twickenham, who engaged him to attend them while fishing, and took nearly *six* quarts of ale with them, of which they partook so freely that, when

the boy wished to drink no more, they threatened to throw him overboard if he did not finish what was left, amounting to a large quantity. After leaving them, he fell into a ditch and does not know how he got out: went to his grandmother's and fell on the floor convulsed and "raving mad," and so remained till the next morning, when, after a short intermission, his convulsions and former delirium returned, intermitting for only short intervals, and he was sent to the union workhouse and was bled, but did not recover his senses for five days, and then, being allowed to go into the yard, he got over the wall, ran home, and was quite well in a few days.

I determined on doing what I could for him with mesmerism: and, standing before him, made slow passes downwards before his face, and after a time merely pointed the fingers of one hand to his eyes. The former had no sensible effect; but, when I merely pointed, his eyelids presently began to wink, and continued winking more and more strongly to the end of the half hour which I resolved to devote to him. The next day, and ever afterwards, the eyes began winking as soon as I pointed to them. The winking became stronger and stronger, and the itching and smarting of the eyes obliged him to rub them violently: the upper eyelid descended more and more, remaining still for a short time when it quite descended, and remaining still in this position longer and longer, till after a few days the eyes continued closed for some moments, there being evidently snatches of sleep. The effect was invariably less the instant I changed the pointing to passes and soon ceased altogether. The periods of sleep lasted longer and longer, his body bending forwards, and he snoring, but soon starting up again awake. The sleep increased in duration, and now he occasionally did not snore. In a fortnight, I had only to point to his eyes two or three seconds, and he always dropped into the profoundest sleep, not waking for a quarter or half-an-hour, or till I awoke him. If he awoke spontaneously, I always sent him at once to sleep again, that he might have his complete half hour of mesmerism.

On Sunday afternoon, May 14th, I was sitting between him asleep with his head against the wall, and another patient who, in her somnambulism, never allows me to leave her, though she invariably mistakes me for one of her sisters, her father, or some one else whom she loves; and not having found any improvement in him, I resolved to mesmerise locally: and therefore, as I sat, pointed my right forefinger *into his left ear*, and rested my other fingers and thumb *behind and under his ear*. In five minutes, he all at

once became agitated, emptied his pockets, putting some things in his bosom, some under him, clenched his fists, and struck about, not, however, very violently, and still sitting. On waking, he stared at finding his waistcoat pockets turned inside out, and at my pointing out to him that some of his little articles were in his chair and a little song book crumpled up and stuck near his shoulder half under his cravat. He shook his head and wrote that he had been dreaming of fighting. I was too busy for two or three days to do more than send him to sleep and trust to the general influence of mesmerism for the local benefit. But on the Thursday I began to point my fingers into both his ears for some time during his sleep: and he then began to express pain in them and around, as he slept. In two days more, the pain was felt at various hours when he was awake, and rapidly increased, till at the beginning of the next week it was dreadful, and when I had sent him to sleep, he not only put his hands to his ears, but struck them violently, drew up his legs and kicked, struck his head against the wall next to which he sat with a large cushion for his head, as my easy chairs and sofa were occupied with other patients fast asleep, the tears rolled copiously down his cheeks, his face was flushed, and he sometimes was almost frantic: *but made not the faintest noise all this time, nor did he awake.* I was obliged at last to lay him on the floor in his sleep. The pains agonized him in the waking state, and it was distressing to see him come to me every morning, with his cheeks flushed, his eyes red with crying, and his cheeks wet with tears, his handkerchief in his hand, and his countenance expressive of the most intense suffering. He walked from beyond Twickenham and back every day, a distance altogether of two and twenty miles. He had become so susceptible, that pointing at him even with anything, or staring at him, immediately made his eyelids quiver, and in two moments always sent him into his deep sleep; which, however, did not last above a quarter of an hour or twenty minutes, and required to be renewed, unless experiments were made upon him, and then he would sleep very long. Mr. H. S. Thompson of Fairfield House, near York, was with me one day, and made longitudinal passes down his arm; when we found it extend and grow rigid, but it soon came down. The phenomenon was induced more easily and efficiently from this time, and continued longer and longer the oftener the attempt was made. All his extremities could now be stiffened at pleasure. The extended limbs would suddenly relax, as we observed in the Okeys: but could be kept up almost indefinitely by making a pass or

two down them when they began to descend slowly. Breathing upon an extremity instantly caused it to relax. Sometimes if one extremity was acted upon, the corresponding, and at last all four, would rise. If any part was pressed against with the point of the finger or anything else, it immediately pushed against the object: a finger on his nose caused his head to rise and move forwards: if put on the back of his head, his head pushed backwards: if on his arm, his arm rose.

One day (May 17th,) a day or two before the pains were evident, and three days after I first put my fingers into his ears, while asleep he appeared in a dream: held up one finger and inclined his head forward and a little sideways in the most natural, and therefore beautiful, attitude of listening, for a short time. A day or two afterwards, while asleep, he suddenly rose from his chair, walked to the door, pushing against things in his way, opened the door, took the proper direction in the hall towards the street door, but knocked against a bust at a corner where he had to turn, walked towards the street door, and seated himself in a chair, upon which he habitually sat while waiting for me, though he would have sat too near the edge but that I pushed it fully under him. I was obliged to leave him in the care of a servant; but he awoke in five minutes, and was brought back to me, shaking his head and smiling, puzzled and amused at finding what must have happened. On the Thursday of the week in which his pain had become so severe, the second week of pain, May 25th, I was less busy, and resolved to bestow half-an-hour or an hour upon him, and if possible restore his hearing and speech that morning. As he lay on the floor, several gentlemen being in the room, I sat behind his head, held it raised as well as I could, and inserted the extremities of my fore-fingers in his ears. This was rather troublesome to continue, as he tossed his head in all directions, and struck his arms and legs about from time to time with agony. At last he awoke, and on my making some observation he smiled:—*He had recovered his hearing*, but he could not utter a sound. I sent him to sleep again: and kept the points of all my fingers under the front of his lower jaw, against the root of his tongue and his larynx at the top of the windpipe. After a time, he began to make efforts to speak, the root of the tongue and the larynx moving and the former swelling. At length an expiratory sound was audible, louder than the faint breathing sound hitherto heard when he strained to make a noise. I persevered with my fingers, and his efforts increased. The sound augmented:

actually became strong: and then he half articulated, and at last spoke perfectly well, waking in the midst of the efforts.

The joy of all present can be imagined. Mr. Thompson walked across the room, shook my hand in the warmth of his heart, and the next day provided for the boy by taking him into his establishment in Yorkshire, having heard from my steward-butler, who has lived with me very many years, that the poor boy's conduct had always appeared to him strikingly good and that he thought very highly of his character.

The following note from the lady who sent him to me will shew the character he bore :—

Sir,—I cannot forbear returning my sincere and grateful thanks for your endeavours and success in restoring to the poor lad the blessing of speech and hearing. The gratitude of the afflicted parents is not to be described. It has been a painful scene of great interest to all who know the honesty and good conduct of this family. The lad being also so fortunate as to obtain a situation as servant, is called upon for his utmost exertions, and I sincerely trust he will prove worthy of the kindness bestowed on him.

The Rev. Calvert Moore, well known to you, will, I am sure, rejoice at the lad's good fortune. He has known this poor family for many years, and was anxious that success might crown your endeavours.

Twickenham, May 27th, 1843.

He told us now how excruciating the pains of his ears had been, and that they shot upwards and round the back of his head. When I pointed to his tongue, pains shot under the jaws, but were nothing compared with those which he suffered in his ears.

Finding him so susceptible a subject, I mesmerised him several times during the few days he remained in London. Being able to hear and speak, and free from pain, he talked and answered in his sleep; for he fell into the first degree of sleep-waking,—that in which the subject mistakes the person, time, and place, but he was perfeetly rational on these wrong foundations. He would walk about if desired, and sometimes mistook me for a fellow-patient in the hospital, who appears to have been a most respectable young man, and had induced him to take the teetotal pledge, and easily enough, for he had seen in his own family the miseries of drinking. At another time he mistook me for a respectable young woman of his acquaintance, and proposed a walk, which we took round the room, he thinking we were near Islington and talking most facetiously and gallantly. At last I left him, and he was greatly disconcerted, became very proud, and told me I need not be proud, as my father had been a bankrupt, which I hear had been the case with

the girl's father, and comforted himself with saying, that he knew I should not leave him, as it was growing dusk, and I should be afraid to go all the way home alone. Before I thus offended him, I told him I had something very nice for him, and put some wormwood into his mouth, which he chewed with great apparent relish, saying, in reply to my question what it was, that he thought it was sweet cake. Such is the force of feeling in sleepwaking. Because he mistook me for some one whom he liked very much, he fancied what I gave him was excellent. This is a fine illustration of the working of prejudice upon our judgment in the waking state. In the mesmeric state the force of imagination and feeling is great beyond all conception. Many sleepwakers will declare they do not hear the loudest noise, and yet hear the voice of the mesmeriser perfectly well; and they really shew not the least indication of hearing. I believe the action of feeling is so rapid as well as strong, that the sensation dies away before it can be appreciated, and is therefore instantly forgotten and unnoticed. I will write upon this wonderful point on some future occasion. At last I woke the lad, by blowing on him or rubbing his eyebrows. He was no sooner awake, than he began to make a wry face, looked at me, showed extreme disgust at something in his mouth, could scarcely refrain from spitting out, and at last turned pale and almost vomited. It was with the greatest effort that he prevented himself from vomiting. He said I had put something horrid into his mouth. Yet he had just before in his sleep, when under a sweet illusion, munched the wormwood with great satisfaction for several minutes.

In his sleep-waking, the fancied place, time, and person would change after a while, as is common in the lower degree of that state.

He could now be drawn in any direction, and would follow his mesmeriser about, never however recognizing him, but mistaking him for some one he liked; unless I plagued him by pulling him or speaking sharply to him, and then he always mistook me for Dr. Todd or some other person of King's College Hospital, and his manly and independent displeasure with their conduct towards him and mesmerism and me was most amusing. He told them the truth without any ceremony.

Nothing could be more droll than to see him push his nose and head or other parts against one's finger when placed on him; for he could thus be led all about,—led by the nose.

I found that now, even when not in the mesmeric state, his arms, legs, or body, would stiffen firmly, by making

longitudinal passes upon them. But this gave him pain, though none if done in his mesmeric state.

He went to his place, and has proved a good youth. His master sent me the following note after his arrival :—

The boy arrived here quite safe on Thursday. I find he has grown very susceptible. I mesmerised him this morning by will merely, and when he was engaged in conversation with some friends of mine who were in the room: and afterwards he took it into his head to go off when I was passing the room he was sitting in. I was not aware of it, and went out riding, and on my return four hours afterwards found him still mesmerised. I was glad to find he was no worse for the vain attempts that had been made by my servants to recover him. His limbs were very rigid and he was breathing laboriously; but breathing on him released him immediately, and he did not seem to have suffered in any way except from a bruise on his head. I think it will be better for the present to abstain from mesmerising him until he becomes a little less susceptible; and I shall not again attempt to mesmerise him in any other way than the usual mode; for he seems such an imaginative youth that he will be falling off his perch whenever he either sees me or thinks of me. He seems to like his new situation and is very anxious to please.

While the treatment was going on, he went to King's College Hospital to carry a nosegay to the nurse who had been very kind to him and saw the doctors; and after his cure he went to shew himself to the doctors.

The following is part of a letter from him to me after he was settled in Yorkshire :—

And when I went to see them, they told me that mesmerism would never do me any good, and they told me it was no use to come to you to be mesmerised; they wrote it down, and they told me to come again and see them again. And when I went again I could speak and hear, and they said to me, Well, have you got your tongue yet, and I said, Yes; and Dr. Todd said, How's that? is that with mesmerising? and I said, Yes, and he said, Do you really think that you have been cured by mesmerism, and I said, Yes; and they said, Oh foolish boy, you should not think that, because you would have got your speech and hearing just as soon if you had stopped here; and I said to them, What made you send me home then if you could have cured me? and then they began laughing at me, and I told them I did not come there for to be made game of; and then they said, That will be a fine thing for Dr. Elliotson to make something of: and then they asked me a great many questions, but they laughed at me so that I would not answer them; and the questions were about Dr. Elliotson; and they would laugh at me so that I would not stop any longer.

Another note from him ended thus :—

And they made all manner of game of me, and laughed at me, and said that I was a foolish boy to believe that Dr. Elliotson had cured me by mesmerism. But I told them that he had certainly cured me. And I said this, that I had no hearing or speech when I went to him, and that now I could both hear and speak.

After he had been in his place some time, he was agitated from overhearing some conversation, and had a fit which left him deaf and dumb again.

The following are the particulars sent me by Mr. Thompson :—

August 25th.

You will be very sorry to hear of our reverses. Thomas is *again deaf* and *dumb*. Yesterday he was waiting at dinner, and the conversation turned upon the effect music had upon insanity; from that, I know not how, some of the party began to compare the ills that flesh is heir to; deafness and dumbness and loss of sight were mentioned among the rest, which produced such a sudden excitement on the lad, that he just got out of the room and went into a fit. I immediately went and mesmerised him, in half an hour he came to his senses, and made signs that he would write, and that he could not speak or hear, or *see*. I mesmerised his eyes, when he opened them, but the pupil was dilated and they appeared to be quite insensible to light. I mesmerised him again, and he then got the use of his eyes, but he still continued deaf and dumb. I have not mesmerised him for some time lately, and I imagined the boy was quite well, but now they tell me that he has been very odd the last day or two, walking about with his arms folded, and that they thought his hearing was not quite so good,—all this is remembered now. I shall persevere in mesmerising him regularly, and hope it will not last long; he is dreadfully low.

The following was written by the youth to his mistress in his deaf and dumb state :—

August 25th.

Mrs. Thompson, if you will be so good as to lend me a book that is interesting, some novel or romance, I should like it much better than going to the races; and I am afraid that you make yourself uneasy about me, for you trembled so when you was writing to me this morning; but do not make yourself uneasy about me, for it is not your fault but mine, for I ought not to have heard what you were talking about, but you must pardon me for it, for I could not help it. I was not listening to you to hear what you were talking about, but I heard you say deaf and dumb, and when you said it, it shook me all right through me, and then I heard Mr. Thompson say blind, and then it shook me again the same with a most thrilling pain right through me, and I felt myself trembling, and I tried to get out of the room, but I do not know that I did get out of the room, and I remembered no more till I found myself in bed, and I tried to open my eyes and speak but I could not, nor I could not hear any noise but I felt some one mesmerising me as I thought; and then I wanted to go out and they would not let me go at first, but they let me go afterwards into the pantry, and then I wrote and told you what I felt and how I was; but I hope you will pardon me for taking this liberty to write to you.

Happily his master, who is versed in mesmerism, soon restored him.

This was his master's note communicating the happy intelligence to me :—

August 29th.

I cannot help writing you a line to-night, as I am certain you will be glad to hear the lad has recovered his hearing and speech; to-day I mesmerised him still more, and dropped mesmerised water into his ears. He wrote, that he heard a roaring like a waterfall, and a sensation as if I thrust a hot iron into his ear. However, though I continued to mesmerise him for an hour and a half, there was no symptom of his recovering. After he left me, the sensation of heat increased, and he began to feel *acute pain* in his ears and back of his head, and he came back to me in hopes I should be able to relieve him. I mesmerised him, and he was so violent, that another man and myself could scarcely hold him down. I put my hand at the back of

his head, and fingers in his ears; this seemed to excite a propensity for fighting, and destroying everything, and he was like a furious maniac. I was obliged to hold him down by the head with all my force; he grew quieter; but afterwards we had a sort of spontaneous development of many of the faculties, which I suppose I magnetized by holding the head.

He prayed, he sang, danced, laughed, cried, drew himself in the most dignified manner, prostrated himself on the ground, gave the best representation of love of order I ever saw, setting everything to rights in the room, picking up pieces of paper, &c. &c., seeming much amazed at their being there, and attempting to mend a hole he found in the carpet; this of course was all done with his eyes shut. I found that very soon after I mesmerised him for the pain, he began to hear: but he did not recover his voice for some time, until I held a small bar of iron in his mouth,—I dare not venture my fingers. He remained for an hour and a half in a mesmerised state after he heard and spoke, and throughout that time he continually manifested the different faculties, every now and then recurring to fighting, &c. I had touched benevolence, and wit, or mirth, after I found he was so excited at first, to try whether it might change his ideas; and throughout his performances, this feeling seemed more or less to pervade all his other feelings. One moment he tried to bite and strike in the most ferocious manner, then laughed as if it was only a capital joke, then tried to caress you, then gave such a ludicrous representation of sentimental love, that I would defy any comedian I ever saw to match him. He at last fell into a quiet state, and after he had remained so a quarter of an hour, I blew in his face, when he awoke. At first he was not aware that he could either hear or speak, and was much astonished to find he was restored.

I have this day (Sept. 8th), heard from Mr. Thompson, that the youth is quite well.

Since he appears subject to convulsive attacks, I have advised his excellent master to mesmerise him two or three times a week—convinced that this will cure him.

I hope to furnish some cures of fits for the next number of the *Zoist*.

JOHN ELLIOTSON.

London, Sept. 1843.

BOOKS RECEIVED.

Mesmerism; its History, Phenomena, and Position, with Results of Cases developed in Scotland. By William Lang, of Glasgow.

[We strongly recommend this little book to our readers, as containing much of the observations made lately in England, and a great amount of solid mesmeric information, far more for its size than any other work. We must extract the following passage: "Although the doctors may be in the enjoyment of an anti-mesmeric nap, the rest of the world are tolerably wide awake; and if matters proceed for a short time at the present rate, they will soon be the only individuals who, as a class, refuse to recognise the truths which mesmerism unfolds."]

The American Phrenological Journal and Miscellany; first five numbers. Several Transatlantic Newspapers from Dr. Collyer.

NOTICES TO CORRESPONDENTS.

Joseph. He is lost to all shame; but the fact is becoming more known daily, and his effrontery will not bear him up much longer.

Notwithstanding two additional sheets in the present number, we have no room for much that we had promised and prepared, and at present have time only to acknowledge the communications of Dr. Atkinson of Wakefield, Mr. Costen of Chatham, Mr. Dowe of the Isle of Man, H. P. D. of Hinckly, Dr. Collyer of America, G. Nonwist, Vive, and R. R. With great thanks to R. R., we believe it is wished that the undeniable fact, mentioned by R. R., of eight teeth having been extracted in a London Hospital lately, without the slightest knowledge on the part of the mesmerised patient, should not at present be brought prominently forward, lest the governors should imitate the wise and humane council and medical faculty of University College, who will soon find they have stereotyped themselves for the remotest generations to laugh at.

ERRATA IN No. II.

p. 135, penultimate line, for "has" read *have*.
138, l. 6 and 25, for "wit" read *art*.

☞ *All Advertisements must be sent at least a week before the day of publication.*

London: printed by Watton and Mitchell, 24, Wardour-street, Soho.

Google

JOHN CONSTABLE R.A.

The Last Nº 4.





London. H. Bouillière, Regent Street 1844.

Digitized by Google

THE ZOIST.

No. IV.

JANUARY, 1844.

I. *Education as it is.*

The remarks in our second number on the subject of Criminal Jurisprudence were intended to direct the attention of moral philosophers to a few of the difficulties surrounding it, and to shadow forth the principles on which any future legislative change should be based. We traced the progress of the criminal from the period of comparative innocence, onwards to the extreme limits of criminal debasement; and having stated the manner in which the evil is produced, and the treatment to be pursued, our next duty is to endeavour to inculcate the necessity of adopting such measures as our science plainly indicates, for the purpose of preventing the accession of the evil. A disease existing, and its nature being clearly ascertained, the humane course is to apply the remedy. What is the remedy? We unhesitatingly reply, Education. We use the term, however, in a very comprehensive sense. We mean something more than a system of half-intellectual training adopted by all sects and by all parties. We mean adult as well as infantile education. We mean the inculcation of those great physiological and natural truths, without a recognition of which, man will continue wretched and but a few degrees removed from a state of barbarism.

Men are ignorant of the laws governing their own structure, and completely disregard the few facts science has presented to them. The laws presiding over the original formation of the human being are not considered worthy of attention, and the usages of society, instead of physiological science, decide the most important events in human welfare.

Education, when properly conducted, will consist of a system of training calculated to produce healthy action of every portion of the body. The trainer of youth will then consider that his duty consists in endeavouring to perfect, by judicious exercise, the child's physical structure; and the animal, moral, and intellectual manifestations, the products of a portion of that structure, will be healthy and vigorous in the same ratio that his efforts coincide with nature's dictates. Such a system will not only add to the strength of those organs which are weak, but it will restrain those which are too active: it will direct all to their legitimate use, and thus, by obeying the laws governing the formation and growth of man's organism, rear a being, happy, useful, and intelligent. Before, however, such a system can be adopted, there is a grand prerequisite—a knowledge of the structure, the capabilities, and the wants of the being to be educated; and if we test all systems of education in this manner, we shall perceive that they are miserably deficient, and that a great change is required. But how is this change to be effected? Not by the exertions of men whose views are bounded by the narrow limits of their own peculiar religious opinions,—whose benevolence extends to those only professing the same faith,—whose views are fractional, sectarian, and selfish, and whose estimate of the power of education is taken from the little they, with their irrational means, have been enabled to accomplish. Such are not the men to redeem the race from moral and intellectual degradation.

The truths of cerebral physiology have swept away a vast amount of scholastic rubbish, and cerebral physiologists are evidently destined to place the science of education on a solid foundation. Cerebral physiology is a science "without which the attempt at education must ever be totally futile and unsuccessful, and its pretence nothing more than a bitter satire upon human ignorance, folly, and presumption." Our ignorance is great when we know not ourselves, but we oftentimes display it in all its hideousness when we attempt to assist others. The cause of the great diversity of opinion which has hitherto existed must be sought in the fact that men generally are ignorant of their own nature, and consequently of the wants of their fellows. A few years ago, it was by no means an uncommon occurrence to meet with individuals who declared that it was not necessary to educate those who were engaged in manual exertion. At that period two parties existed—the Educationists and the Non-educationists. The progressive march of intelligence has swept away these parties, and now, with an occasional exception, all seem to be im-

pressed with the necessity for exertion of some kind or other, —all appear to perceive that it is no longer safe to neglect the moral and intellectual culture of the million, and we wish that we could add that it is universally admitted that men *are* brethren, possessed of a common nature,—exposed to the same dangers,—contending with the same influences,—demanding the same physical culture, and consequently claiming the same instruction. With such important concessions, and by the aid of co-operative exertion, we might then with truth exclaim, The future is pregnant with grander consequences than the past. However, it is allowed that something must be done, but as regards the course to be pursued, how numerous the opinions—how irrational and varied the efforts, how gloomy the results!

Let us consider the proceedings of the last twelve months. We perceive that two great efforts have been made. The first by the executive, which has failed,—the second by a wealthy sect, whose exertions have been hitherto confined to the collection of money to put their educational machinery into action. It is comparatively a recent effort on the part of the Government of this country to make any exertion for the education of the people. But how sickening the recent attempt! Sectarian of course it was, and how little calculated to meet the spirit of the times, or to engage the affections of parents, may be seen at a glance. The Bill which was introduced was so selfish and proselytizing—so sectarian in its tendencies—so opposed to the wishes of all parties—so inimical to that extension of brotherly charity which is essential to the moral elevation of all communities, that in a few weeks there were 25,000 petitions presented, containing 4,000,000 signatures, praying for its abandonment.* And at this time what did we hear? Noble lords

* "A Bill for regulating the employment of children and young persons in factories, and for the better education of children in factory districts." This was intended for a national measure, and *should have been* built on the broad basis of civil and religious liberty. Behold the justice of our rulers! "Dissenters are to be compelled to pay towards the support of schools where religious doctrines are taught of which they disapprove,—schools closely bound to an establishment from which the dissenters conscientiously separate themselves,—schools put under the absolute (I may almost say the *sole*) control of the clergy,—in which no dissenter can possibly be employed either as master or assistant,—and in which the children of dissenters are to receive no religious instruction, unless they consent to receive that of the clergyman, who would of course do his utmost to proselytize them. Not only are dissenters to be obliged to pay for these church schools, but those who belong to the operative classes will be *compelled*, in the vast majority of instances, *to send their children there*, however opposed to their inclination. It will be *unlawful* for them *to educate their own children in the schools of their own community!!!* Not only must they pay for exclusive church schools,

and rich commoners declared in Parliament that the great bulk of the population in the manufacturing districts was buried in the grossest ignorance, that they were "a fearful multitude of untutored savages,"—that the crimes of a certain district "were but the representatives of the mischief spawned by the filth and corruption of the times,"—that "the moral condition of the people was unhealthy and even perilous,"—that "a tremendous waste, a great and terrible wilderness, still remained uncultivated."* These declarations were made in the presence of the presumed collective wisdom of the empire, and if the individuals composing that assembly had been influenced by the desire to remove the evil—to elevate their common nature—to wash away the stigma which now rests upon them for their neglect, would not some great and just measure have been the result of their deliberations—some effort to legislate for the race, to pay off that heavy debt which they have incurred by the progression of property and power? But they have yet to be taught and to be made to feel "*that property has its duties as well as its rights.*"

The Government scheme then was given up, and the dominant sect, perceiving that there was no chance of support in that quarter, determined to attempt a religious cru-

and send their children to them, but they are themselves debarred from receiving one farthing from the poor's rates towards their own schools. Nor is this all, but they must pay towards schools which are manifestly designed and calculated to impoverish and undermine the day schools and Sunday schools of their several religious communities." The masters and their assistants were to be approved by *the bishop*. The clerical trustee was to *instruct, catechize, and examine* the children in the principles of their *religion*, —to be perfectly IRRESPONSIBLE, "the inspector of schools being expressly forbid even to *inquire* into the religious instruction given, *to examine* the scholars upon it, *or to make any report thereon*, unless he received authority for that purpose from the archbishop or bishop."—*Letter to Lord Wharncliffe by Edward Baines, jun.* In the face of this, the most barefaced and manifest injustice, in the face of this the deep-laid scheme for *getting the education of the whole people into the hands of the clergy*, what does the Rev. S. Wilberforce, Archdeacon of Surrey, say? "By that scheme, the attempt was once more made to establish in those districts where the wants of the people were thus horribly urgent, some general plan of instruction. It was proposed to put the established church at the head of the system; *guarding, at the same time with peculiar care, against the possible violation of any conscientious scruples on the part of parents who belonged to any of the sects.* The result is familiar to us all. On its first proposal the measure was hailed with universal acclamations: *it bore in every part the clearest impress of an honest patriotism.* The festering sores of our divided population were touched with the tenderest hand; and *all was provided that prudence could suggest to avoid exciting the embittered passions of party strife!!!*"—*A Charge, delivered at the ordinary visitation of the Archdeaconry of Surrey, November 1843, by Samuel Wilberforce, M.A., Chaplain to H. R. H. Prince Albert; Archdeacon of Surrey.* The italics are our own, and we will not trust ourselves to write one word of comment.

* Lord Ashley's Speech: House of Commons, Feb. 28th, 1843.

sade by themselves. The daily press is now engaged in trumpeting forth their exertions. The advertisements blazon the names of the grandees of the empire—portions of the wealth of a sect is now being poured into a common stock, to be expended by members of the same sect, and for the avowed purpose of making sectarians of as many of the untrained as can be entrapped.* But it is the last effort of the party; for monied, prejudiced, aristocratic, and powerful as it is, it must quail and ultimately succumb before the march and increasing pressure of human intelligence. Riches may give sectarian influence, but do not necessarily give moral power. We do not rank ourselves with those who hail these efforts by saying, "The scheme is not good, but it will do for a time." We consider sectarian education to be productive of misery; and if our youth are to be trained thus, we pronounce this last attempt to be another curse,—an attempt alike mischievous and unjust; for it is but exchanging the blindness of ignorance for the bigotry of sectarianism,—it is but lengthening out those interminable and profitless disputes which have so long disgraced and retarded our race. Think you, that the moral and intellectual education of our youth is the only object? Is it not manifestly an attempt to mould a subservient class? Is it not an effort to train up individuals who will bow their necks submissively to the yoke of priestly domination? Is not the spread of their own belief the first point thought of? It has been stated and as yet without contradiction, "That the only obstacle to a liberal scheme of national education, to which the leaders of both parties in the State would be ready at any moment to give their assent, is the deliberate resolution of the bishops, with three only exceptions whose names will readily occur to the reader, *that no scheme of national education shall receive their sanction which does not leave the appointment of schoolmasters in the hands of the clergy!*" We would ask whether the great schools now under their especial management, Eton and Winchester to wit, can be taken as model schools, or are in any way conducted as a national system of training ought to be? Is it there that we are to look for proof that they are the best qualified to have the control of our popular education? They are now themselves splitting into sects—the war of words and party strife is now in full vigour—ominous denunciations and uncharitable charges are hurled

* "National Society for promoting the Education of the Poor in the principles of the Established Church, throughout England and Wales." At the present moment (December 10th, 1843,) the collection amounts to £130,000. This enormous sum is the product of only 8000 contributions!

by the *warriors* of the religion of peace; and all this affords the best possible proof that sectarian education is inimical to moral and intellectual progress.

But apart from the proselytizing spirit of the effort, we have another objection,—it is fractional and sectional, instead of being national and universal; and gigantic and powerful as it bids fair to be as regards means, it, after all, is but the effort of a few to assist millions. And are the labouring youth from amongst 27,000,000 to be left to the exertions of a monied sect? Is not the cry of the million a national cry? And ought it not to be responded to by the national will?

We marvel not at the astonishment which was expressed so loudly after the speech of Lord Ashley, but we think that the statistics of that speech might have been enriched by the report of a few facts gathered from a visit to the neglected classes of the city of London. This *entrepôt* of the riches of the world,—the city claiming to be the most civilized,—the centre of learning, of the fine arts, and of almost all the measures yet propounded for the purpose of humanizing humanity, contains in its most populous districts thousands who are perishing for lack of knowledge,—contains, my Lord Ashley, "a fearful multitude of untutored savages." The abode of royalty is surrounded by dens of misery, and amid the luxury and waste of courtly expenditure the yell of discontent grows louder and fiercer.* "We see extreme destitution throughout the industrious classes, and at the same time incontestible evidence of vast wealth rapidly augmenting." "Side by side appear in fearful and unnatural contrast the greatest amount of opulence and the most appalling mass of misery." Truly, these are times calling for exertion. Truly, those who are watching the progress of events should now stand forth and proclaim the course to be pursued in the present crisis. Awake, then, ye who have wealth and power, and who from your station are imperatively and morally called upon! Ye, who should be the conservators of human rights —the enforcers of public justice, and the promoters of all measures calculated to relieve degradation whenever or wherever met with. Alas! how far short of this standard do your recent attempts place you? On what side are we to look for a proof of the *disinterestedness* of your exertions? Where is there a redeeming feature presented by any one of your movements? Where are the proofs of your conscientious and

* Read the parental care bestowed by our Government in the two following parliamentary grants in the same year:—£30,000 for the Education of the People,—£70,000 for the erection of Royal Stables and Royal Dog Kennels!

benevolent resolves to mark the interest you take in the great struggle for human rights and human duties? When or where have you ventured to publish your intention to abolish all privileges and all distinctions having for their object the aggrandizement of the few to the ruin and increasing destitution of the many? But listen ye of the wealthy classes!

> "The hum of men is up—strange voices now
> Rise from the loom, the anvil, and the plough;
> The warning trump hath echoed long and loud,
> Yet hear'st thou not, nor mark'st the gath'ring crowd."

We will not write a catalogue of the delinquencies which we could bring against you; this would be foreign to our purpose. We now charge you only with the commission of a great crime against humanity—the neglect to enforce a national system of education. You begin to see the enormity of your crime; and in the same way that we would nourish a starving man with a piece of bread, you rush forward, and, in a spirit of slavish superstition, cast your few paltry pounds at the feet of the priest, thinking by this to prevent complete demoralization. While the rights of humanity are not respected and equal justice is refused, such charity is but another exemplification of the Lord and the Slave,—it is but seizing the opportunity to denounce with ostentation,—a circumstance which should produce pain and humiliation. But in a few years you will attempt a grander scheme, one which will prove your only safeguard. Great and organic must be the changes in our system of government, ere "the hum of men" is again hushed. A national system of education you will promote, and apart from religious belief and sectarian influence; but you will do so because you will see the whirlwind collecting its forces, and experience will tell you that, to be prepared for its power and to limit its effects, you must have some knowledge of the elements in action. Yes, you will do that from fear and cowardice, which you refused to do for right and justice,—you will soon tremblingly accede to the request of the enlightened few for the purpose of protecting yourselves from the blind power of the uneducated many.

It is our intention to present a few brief observations to indicate the almost total neglect with which the formation of character in youth is treated. But we cannot refrain from directing attention to two recent statistical returns. The first giving an account of the qualifications of the instructors of the working classes in the City of London;* the second

* London Statistical Journal, August 1843.

giving an account of the number of the instructed in the City of Bristol.

The districts visited by the committee, obtaining the following returns in the City of London, comprise a population of about 1,000,000. There are 280 charity schools for the education of the poor, and 1,154 private schools. The scholars are 58,861 (35,928 in charity schools and 22,933 in the private schools). The attention of the committee was chiefly directed to the private schools for the education of the poor. Every one must be familiar with the fact, that a very large portion of our population is entrusted to the care of individuals who have been induced to undertake the office of teacher from their inability to support themselves in any other way. Men who, by misfortune or imprudence, have become reduced in their circumstances, frequently have recourse to the office of schoolmaster to obtain a livelihood, and females who have become widows, as a last resource open a dames' school. The common day schools and the dames' schools are kept by persons of this description. This is the case in every town throughout the kingdom. But to give an idea of the extent to which this system is carried on, we may remark that in London there are 1,154 schools of this kind, containing 22,933 scholars, of whom 10,601 are boys, and 12,332 are girls. In the dames' schools the amount of weekly payment for a child never exceeds 8*d.*; the average sum throughout London is 5*d.* In the common day schools the average remuneration is from 10½*d.* to 11*d.* We have then 23,000 children in the great centre of civilization receiving a most inferior education from individuals devoid of all qualification; for out of 500 who were asked whether they had been brought up to the employment of teacher, only 126 answered in the affirmative; and of 540 who were asked whether they had any other occupation than their school, 260 answered that they kept a shop, or took in washing or needlework; the rest answered that they had no other occupation than their schools. Is this not a most lamentable account? The children of the lower orders assemble by the score in their wretched schools, and with less care in the grouping than that with which beasts are driven to their pasture-ground. Can we wonder at the result? The teachers know not what they should teach. Reason prompts the same regard to fitness in the choice of a teacher as in the selection of a gardener. "You would not commit your flower-beds into the hands of a man who could not discern between clay and gravel and sandy loam; who would indiscriminately apply hot compost and cold; who would leave the

tender plant to struggle for its existence under cold blasts and burning rays, and undertake to graft and to bud without knowing the nature either of stock or shoot."

In the report on the educational statistics of the City of Bristol,* we find that the population is 130,000, and that 17 per cent. of the inhabitants were receiving instruction in schools. Compared with other places this is a very small proportion. In Manchester and Salford the proportion of scholars is 23 per cent. of the entire population; in the City of York 20 per cent. In America, throughout the States of New York, Massachussetts, and Maine, the scholars constitute 25 per cent. of the population. "Of the 21,865 children attending schools in Bristol, it is estimated that 4,727 are either under five or above fifteen years of age; so that the number of children between the ages of five and fifteen years, attending schools at the date of this inquiry, was 17,138, or 13 per cent of the population. Now the population returns show that the proportion of children from five to fifteen years old, is 24 per cent. of the entire population; and according to this, the present population of Bristol being 130,000, there must be 31,200 children from five to fifteen years old in this city; but we find only 17,138 between those ages attending school, and therefore at the date of this inquiry, there were 14,062 children of a suitable age for instruction who were not attending any school." In one district of this city, Bedminster, which contains 18,000 inhabitants, there are only 600 children attending school, whereas there are 4,320 children of a suitable age to be at school. Contrast this with the state of the Protestant departments of Switzerland, where *all children* between the age of seven and fourteen are placed under a well-arranged and comprehensive system of instruction!

Even now we may occasionally hear an ignorant individual exclaim, "I can see no beneficial result from the education of the people,—education has done no good." The people have not been educated. Such assertions could not be advanced if the speaker had exercised his own faculties, and sought for the causes producing so much wretchedness and immorality. What ignorance does such an exclamation bespeak, when in the presence of so much misery it is insinuated that because so little good has been effected, increased efforts are unnecessary. To such an one we say, remember the mock education of the 23,000 we referred to. Remember the total absence of all attempts at education on the 14,062

* Speech of Mr. Norris at Bristol, November 13th 1843.

in the City of Bristol. More than one half of the criminals who pass through our courts and occupy our goals, are young persons under twenty-five years of age! "It appears that the early periods of life furnish the greater proportion of criminals. Children of seven, eight, and nine years are not unfrequently brought before magistrates; and a very large proportion under fourteen years!" No beneficial result from the education of the people! Why within twenty miles of London, a hundred villages are to be found in which not a single agricultural labourer is able to read or write. And from the last report of the Registrar-General for 1842, in the registry of marriage, it appears from the average of three years, that 33 men in 100, and 49 women in 100, *signed with marks!* In Darlaston it is said upon good authority, that there are as many as 1,000 men who do not know their own names, only their nick-names!

Can we look on such horrible statements, and consider that the work of human improvement requires not our assistance? Every human being should have all his faculties and powers trained, and trained by the state if his station in life precludes the possibility of its being accomplished in any other way. "All men are born free and equal." All possess the same faculties, but in various degrees of endowment. Should there not then be some attempt made towards an equality of national and practical education? Instead of attempting this course, the million is considered by many to be composed of an inferior order of beings, whose elevation, *beyond a certain height*, it would be dangerous to attempt. And who are those who would stop the diffusion of man's greatest blessing?*—who would say to their poorer brethren, "Hitherto shalt thou go, but no further,—and who would limit the quantity and control the quality of their education? they are rich, and in consequence powerful; they are powerful, and shall we not say in consequence, unjust? But they are beings with the same structure, endowed with the same faculties, and passing through the same ordeal. Upon what principle then do they arrogate to themselves the right of elevated moral and intellectual culture? Let us all labour to send

"Truth's deathless germs to thought's remotest caves."

Education must not be confined to the chosen few, but it must be universally diffused—it must be looked upon as the

* In one of our leading periodicals, no longer since than February, 1839, it was contended that the mass of the people never could become enlightened and refined—that education rendered them uneasy and restless and *that ignorance was the parent of contentment!*

natural right of every human being. How far are we from this happy state! From a statistical examination of our population, it appears that there are 1,858,819 children to be instructed,—that 844,626 between the ages of three and thirteen are receiving instruction, but that 1,014,193 are almost totally neglected. Fancy this million of human beings arrived at the period of manhood and womanhood, and of necessity added to the already overgrown masses of ignorance and immorality. It is from this million that the gaols, the penitentiaries, and the reformatories are to be filled. How different *might be* the result!

To the cerebral physiologist, who knows the mighty powers all possess if properly called forth, the absence of national and rational training is the cause of much regret. If we were to conceive the untrained,—educated, and the powers of the race applied by means of just and wise direction, it would require no very great indulgence in enthusiasm to picture to ourselves the moral wilderness converted into the fruitful vineyard—virtue assuming the seat of vice, and the happiness of all promoted and ensured. Slanderers of humanity, fear not! Fear not for the loftiest exaltation—rather tremble for the consequences of a continued debasement. Cease your croakings, ye who would with coward-like timidity argue for the presentation of the smallest educational pittance, cease your attempts to limit the exercise and activity of the powers your poorer brethren possess equally with yourselves, cease to tremble for your craft, and endeavour by every judicious appliance to raise all higher and higher in the intellectual and moral scale. "If," says a writer on popular education, "there is any chance of the frame-work of society being strained or disjointed in consequence of the progress of popular instruction, it is not from the diffusion of knowledge that the danger is to be apprehended, but from the higher ranks being left behind in the race of human improvement; and this danger they must ward off, not by supercilious looks and distant demeanour, still less by the follies and extravagancies of selfish indulgence, or by wasteful and profligate expenditure, which the very retainers who profit by it have learned to despise them for; but by making good their claim to that superiority of intellect and acquirement which their command of time and opportunity brings so readily and invitingly within their reach."

But with regard to the character of education adopted in our schools, how lamentably deficient is it in every particular! The two aristocratic universities, and the more modern establishments which the spread of liberalism has reared, are

as much at fault as the common school. In none of these places do we see the attempt to form character at all in accordance with those ideas of perfection which we should all labour to realize. Physiological science is scarcely thought of: all are allowed to grow up in ignorance of their own structure—of their capabilities—of the existence and control of the natural laws, and of the dependence of all their actions and all their thoughts on their physical structure. In the great majority of instances of mere school education, reading, writing and arithmetic, constitute the sum total of educational training. These are the staple commodities in the instruction market. Whereas these acquirements should be considered as means to an end,—as the tools to be used for the purpose of obtaining knowledge. The fact is, the teachers have no clear idea of their duty. The schoolmasters must go to school. In what school is such a system of education as we desire carried out? In what school is the following course pursued and expounded in clear and intelligible language? Education should be so conducted as to lead to the inculcation of *knowledge*, by which is meant an acquaintance with ourselves and everything with which we are in relationship. It should be so conducted as not only to train all into habits of self-control, and to teach all to respect, promote, and long after virtuous conduct, but to clearly shew that the interests *of each* individual, when properly understood, must promote the interests and happiness *of all*. Would not such knowledge tend to rear up a more useful, more virtuous, and much happier population? If our youth were universally taught thus, would not some of the great and monster grievances under which we all suffer, be soon removed? And in carrying out such a system what should be the teacher's conduct? "He is to encourage in the child a spirit of enquiry, and equally to encourage it in himself. He is never to advance an opinion without shewing the facts upon which it is grounded: he is never to assert a fact without proving it to be a fact. He is not to teach a code of morals, any more than a creed of doctrines; but he is to direct his young charge to observe the consequence of actions on himself and on others; and to judge of the propriety of those actions by their ascertained consequences. He is not to command his feelings any more than his opinions or his actions; but he is to assist him in the analysis of his feelings, in the examination of their nature, their tendencies, their effects. Let him do this, and have no anxiety for the result. In the free exercise of his senses, in the fair development of his faculties, in a course of simple and unrestrained inquiry, he will discover

truth, for he will ascertain facts; he will seize upon virtue, for he will have distinguished beneficial from injurious actions; he will cultivate kind, generous, just, and honourable feelings, for he will have proved them to contribute to his own happiness and to shed happiness around him." Bright prospects for humanity when such a plan is followed! Some hopes for the exaltation of the people when their teachers have a clear idea of the means to be pursued for the production of happiness!

But where shall we begin in our endeavours to recount the evils produced by the neglect of such a system? On all sides we behold the dire effects. In the broad features of social intercourse, and in the limited career of individual exertion. We see breaches of the moral law treated with indifference where the law-breaker is surrounded with official sanctity; we see political turpitude pass for, and honored as, political acumen; we see the follies, prejudices, and weaknesses of our forefathers nursed and cradled under the designation of wisdom of antiquity; on every side we behold intrigue and the workings of a low morality. The public characters of our time, whether we seek them in the senate, at the bar, in the church, or amongst the congregated thousands of our provincial cities, are most of them governed by the same wishes and feelings,—hunters after popularity, dealers in intrigue, searchers after the most expeditious method to raise themselves above their fellows, not for the purpose of increasing their happiness, but with the determined intention of gaining power, station, and affluence for themselves. By their life and actions they proclaim their belief, that to know the world is the chief wisdom. Men of the world! What are they? There are enough and more than enough of men who depend on the weaknesses and vices, the follies and vanities of their species to raise themselves to power. There are enough and more than enough of men who descend to the meanest subterfuges and pander to the worst passions to obtain an end, which, if it be worth gaining, might be sought by other and more ennobling pursuits. There are enough and more than enough of men, who take for their motto—"The end justifies the means," and think that they can ensure permanent good by the creation of temporary misery. Such are the men of the world! Selfishness is their spring of action—self is the God they worship—self is the medium through which the actions and thoughts of their associates are compelled to pass. What is to be expected from men like these? Truly they are of the world, but they are not for the world. The individuality of their actions is

apparent upon all occasions, except when some great measure is to be carried, involving a principle which will materially injure the presumed rights of their class (education to wit); then, under the influence of the same craving for power, they unite, and in one common band, regardless of minor distinctions, assert that class ascendancy, class rights (?), class power, and class plunder, must not be interfered with: in fact, the same tie binds them that unites the bandit with his brother bandit.

From the proceedings within the family circle to the deliberations of the national assembly,—from the religious association to the political club,—from the meeting of our fellow-townsmen to achieve a local improvement, to the assemblage of thousands for the discussion of questions of national importance, we observe a manifest and glaring immorality shamelessly stand forth; men deliberately neglect the doctrine of abstract right and abstract justice, and content themselves with advocating the doctrine and upholding measures of worldly expediency. This is the withering course which is pursued—this is the spell which retards the progress of humanity and prolongs the day of our national regeneration. Expect public morals to improve, when public acts contradict the first principles of justice! Expect virtue and truth in a community, when the moral code involves a sliding scale, which is moved by the promptings of a pitiful expediency! Expect progression in the masses, when our governors sacrifice all principle to personal aggrandizement! Expect our youth to rise higher and higher in morality of purpose and consistency of action, when we surround them with the most deteriorating of all influences—evil example! Our youth are hemmed in from the period of birth till the period when character is permanently formed, by the most unfavourable external circumstances. "It strikes me dumb," says Mr. Carlyle, "to look over the long series of faces such as any full church, court-house, London-tavern meeting, or miscellany of men will shew them. Some score or two years ago, all these were little red-coloured pulpy infants; each of them capable of being kneaded, baked into any social form you chose: yet see how they are fixed and hardened,—into artisans, artists, clergy, gentry, learned serjeants, and unlearned dandies, and can and shall now be nothing else henceforth!" This is a grand but not an original thought. Yes! 27,000,000 of human beings, our present population, were once as plastic as the clay in the hands of the potter, and an enlightened, benevolent, and conscientious Government could have reared these millions to have been far, very

far superior to their progenitors. But now, as Mr. Carlyle says, the red pulpy infants have been baked and fashioned *so*. We have the results of the baking constantly before us—we lament every day over the peculiar and improper baking—there is a general cry throughout the land amongst the intelligent and thinking, that new forms and new processes are required—that the Government which should stand *in loco parentis*, is contented to listen to the nursery quarrels of the children, instead of carrying out with a parental hand those changes and that training so imperatively demanded.

The teacher inculcates moral precepts with the best intentions, but the mere repetition of the precept by the child is no proof that he understands the reason he should follow its dictates. If the system pursued is good, why is the result so far short of the moral standard? The truth is, the lip-morality, the morality which consists in words and not in actions, is not calculated to produce any other than an unfavourable result. This fact is presented to us in every town and in every village, nay, in the nursery routine of every family, and yet we continue to follow the same course. Our moralists and legislators deplore the state of society, but the only remedy they suggest is an increased supply of the same inefficient nourishment. Follow out the usual routine of scholastic education, even to its termination, and we ask what knowledge of the world has the pupil gained? What rule of life has been given him? He may have repeated probably a thousand times the sentence, "Whatsoever ye would that men should do unto you, do ye even so to them;" but the practical working of this he has seen belied from the moment he considered the actions of his seniors. "Fear not the truth," "Examine all things," are not less important commands than the preceding, and yet after the inculcation of them how progresses the thinker? He has been taught certain doctrines which will not bear the test of his reasoning faculties. They tell him that the evidence is not sufficient to authorize the acceptance: he has used the powers nature gave him to find out the truth, *but he fears the truth*, and thus affords a good example of the rottenness of the lip-morality of the schools. We state advisedly, although the charge will be indignantly denied, that it is a maxim, not publicly proclaimed certainly, upon which all have acted and still act,—to debase the grand characteristic of the being to be educated, —*his reason*, and to insist on the reception of certain doctrines and statements by appealing *to his feelings*. This is done so cunningly and from such an early period, that with the mass the effect is appalling. And what is the effect? Man's

reason not being considered a safe guide, not being appealed to on all occasions as the only test he possesses by means of which to judge of the truth or falsehood of statements which are presented to him, the door is at once opened for the inculcation and encouragement of superstitious reverence and weak fears, and this not only prolongs the reign of ignorance and slavery, but it forces men to adopt a system of hypocritical shuffling—a vice the most loathsome and disgusting as regards society, and the most debasing and degrading to the individual resorting to it. Men dare not utter their own free thoughts. The practice of sincerity is not encouraged, and, as a natural consequence, hypocrisy and cowardice reign paramount. Men profess what they do not believe, or, which is equally bad, what they have not inquired into. This is the case with four-fifths of those we meet with.

Again, in the struggle for power of all kinds how shamefully is truth perverted! Every day false statements and the basest insinuations pass current with society, because the interests of a party are involved in their general promulgation. Our youth hear the discussion of questions, which are capable of rational and just settlement, treated and decided on the basis of religious or political expediency. Our legislators shew their zeal and the necessity for education by long speeches on the immorality and sensuality of the inhabitants of the manufacturing districts, but, comparatively speaking, they display in one session more moral tergiversation, more disgusting and selfish improprieties, than the whole mass of their poorer and neglected fellow-countrymen. The immorality of the poor man affects chiefly himself—his children or his immediate neighbours,—but *their* faults affect all—millions,—*they* retard the progress of the race, *they* continue to legislate for themselves, and thus practically belie what they theoretically profess and with weekly lip-service mumble forth, "Whatsoever ye would that men should do unto you," &c. None stand forth to advocate universal justice,—none affirm that the race should be considered one family, or that the claims of all should be referred to that standard which alters not with geographical boundaries or with man's lines of artificial distinction. "The greatest happiness of the greatest number!" In our universities and our schools such a sound is never heard. Our youth, consequently, totally disregard this great moral demand. The legislative acts of our country prove that the few govern the many not for the happiness of the greatest number, but for the purpose of pursuing their own selfish predilections. In fact, amongst what party are we to look for the fruits of that morality, which with so much

pharisaical display is for ever paraded, but in the hour of trial is always disregarded? Glance at the state of our country, and what do we see? See we not on all sides and in every quarter the most lamentable disaffection? Hear we not assemblages of men crying out for concessions, which, if they are to be tested by the principles of right and justice, should be forthwith conceded? Have not the cries of an injured and oppressed people been treated with disrespect, until they are compelled to assert the natural right of self-government? What but selfishness, bigotry, and the animal craving for power and sectarian ascendancy, has produced this state? What is the moral lesson taught to our youth of the present generation? Is the right acknowledged and the wrong redressed? Is charity, peace, and goodwill to all men proclaimed as a moral engine, and the irritation of the excited allayed by the benevolent and conscientious government of the ascendant party? No! The cry is, obey the law; "if you assemble to make known your miseries and to assert your rights, we pronounce you rebels and traitors, and we will put you down by force;" and this, O! youth of England, is another practical illustration of the morals of the times you live in,—a practical commentary on the command you received in your education, "Love mercy and act justly."

O! it requires a firm belief in the innate powers of humanity to slowly and surely work out its own redemption, to enable the moral philosopher to feel at all consolable amidst the artificial and immoral system by which he is surrounded. It requires a determination of purpose and a fixity of resolves, such as is only to be obtained by a careful study of nature—of man's position, his capabilities and his destinies. And if a few were not animated thus, slow indeed would be the progress. The world is moved on by those whom the world persecutes. The pioneers are the martyrs. When the millions reap the advantages previously shadowed forth by the few, then they begin to think how vile their treatment has been; and when the brains which gave birth to the propelling thoughts have been resolved into their elements and the men no longer exist, then their memories are worshipped and the marble pile is reared to denote that *such men* once lived. But to the slaughterer of millions—the man who has spent his life in the destruction of his fellows, not for any wrong he has received, but because individuals whose slave he is commanded him to do so,—to the glory of this man, while yet alive, monuments and statues are reared in our public ways, and our youth are silently bidden to go and do likewise. Let us

not boast then of our civilization, when the horrors of the battle-field, and the false glare of assembled warriors, are placed in competition with the peaceful pursuits of science and the progressive advancement of humanity. Let us not speak of our country as being enlightened and moral, when our national actions cast a slur upon humanity and stand forth in strong opposing contrast with the principles we are engaged in promulgating.

Even as regards fundamental points our youth are deplorably deficient. Who am I? What am I? What is my destiny? What is my duty? Let our readers recall the period when they left their schools, and confess whether they could have given a rational answer to these questions. Can the youth of the present generation afford better examples? The thousands that annually enter on their public career have never bestowed a thought on these matters. If this is doubted, put it to the experiment. Let any ten of our youth be catechized by the presentation of a few simple questions relating to these subjects. It is not the return of a parrot's response to the query—"What is your duty?"—which will satisfy us. No doubt the answer would be given in the most orthodox phraseology, and the teacher and the pupils have hitherto considered that here their duty ended. Fatal mistake. This should be only the commencement of the moral teacher's task. Here the teacher should pause. Having given a rule he should teach the application. He should review all the positions, both public and private, in which his pupil is likely to be placed. He should present to him the probable results of two lines of conduct, indicating on the one hand the good he may accomplish by a steady perseverance in conscientious resolves, and shewing on the other hand the misery he may produce by attending too closely to the whisperings of a selfish individualism. It is not by precepts, by words, or by the presentation of a daily lecture containing vague generalities, that our youth are to be raised to that eminence for which nature has destined them,—but it is by the presentation of every-day life-movements and life-workings,—by indicating the shoals to be avoided and the goal to be attained,—by careful and judicious moral and intellectual training,—by shewing the one and only course which is to be pursued in all difficulties,—to be in fact "too fond of the right to pursue the expedient." In what juvenile bakery is such a fashioning attempted? There is not a school in the three kingdoms where this is done. There is not a teacher amongst the tens of thousands engaged in the "cultivation of the human *mind*" who has ever dreamed of the necessity of such a course.

We shall continue this subject in our next number, and we shall endeavour to depict "EDUCATION AS IT OUGHT TO BE."

L. E. G. E.

II. *A new view of the Functions of Imitation and Benevolence,** By HERBERT SPENCER.

IN considering the relationships of the different parts of the brain, as at present laid down in our phrenological charts, it has frequently occurred to me that there is not that same generic affinity between the functions attributed to the neighbouring organs of Imitation and Benevolence that is so strikingly manifested in other cases. The juxta-position of Self-esteem and Love of Approbation, of Adhesiveness and Concentrativeness, of Secretiveness and Cautiousness, of Wonder and Ideality, seems perfectly natural. There is an evident similarity in the species of emotion implied by the associated names, and their proximity might naturally have been anticipated. But it is not so with Imitation and Benevolence; here there is no apparent analogy, and the question continually suggests itself—Why should they be placed together?

In seeking a solution to this difficulty, the first step was to obtain an exact perception of the nature of Imitation. The various phenomena connected with it were examined. The authenticated cases of persons in whom the impulse to imitate was so strong that they could not avoid copying the movements of those with whom they were in company, were called to mind, and the fact, that when witnessing the efforts of a horse to move a heavy load, I had myself noticed an involuntary contraction of the muscles of my own body, as though in anticipation of a similar strain, recurred, as being doubtless a slight manifestation of the same emotion. The contagious character of laughter was clearly another effect of this fundamental feeling. We are frequently unable to avoid joining in the merriment of our friends whilst yet unaware of

* Since this essay was written the author has had his attention directed to a paper by Mr. Hudson Lowe, which appeared in the Phrenological Journal for 1841, containing opinions respecting the functions of Imitation apparently similar to the views here set forth. It may be observed, however, that Mr. Lowe's doctrines are by no means identical with those advocated by the writer, inasmuch as he (Mr. Lowe) supposes that the faculty in question is capable, *by its own independent action*, of producing humane emotions; a supposition not at all accordant with the theory now proposed.

its source, and children are often made to laugh in the midst of their tears simply from witnessing the mirth of those around them. A further illustration was afforded by the cases of those individuals who experience real physical pain when they witness the sufferings of others.* The fact that some persons feel a strong inclination to anger whilst in the presence of those who are under its influence, furnished a fourth instance; and numerous other manifestations of like kind suggested themselves as springing from the same cause. Now these peculiar states of mental action were obviously attributable to the influence of what is commonly termed Imitation; some such faculty was the only possible agent for their production, and were its aid denied, they would be inexplicable. What then was the exact office of the organ as deducible from these examples? Its specific function appeared to be, to rouse into activity in one being the feelings that were being exhibited by another—to induce a like state of passion or sentiment; or, in other words, *it was the source of* SYMPATHY.

Further investigation discovered reasons for concluding that Sympathy was a name much more expressive of the real nature of the faculty than Imitation.

1. It was better indicative of the involuntary character of the impulse. The term Imitation allows and almost implies volition: Sympathy does not. An individual may say—I will imitate, but he cannot reasonably say—I will sympathize. The one it is within his power to compass—the other must be determined by his feelings irrespective of his will. If we examine the two names in connexion with the above-mentioned phenomena which have been presumed to proceed from this organ, we shall find the one much more applicable than the other. We should not say of a man who in his own person reproduced the sufferings exhibited by another being, that he imitated the emotions of that being, but we should say that he sympathized with them. Also in the case of muscular contraction, induced by observing the struggles of an animal, we could not admit that the explanatory expression—imitative action, would be nearly so descriptive as—sympathetic action.

2. The title Sympathy was clearly the most comprehensive of the two, and had reference to mental as well as to bodily actions. Imitation simply implied the reproduction of the external manifestations of any feeling, and did not involve the activity of the faculties from which those manifestations

* There is one instance of this character with which I am acquainted, where a nervous affection has been brought on, apparently from no other cause, than the daily association with a lady similarly afflicted.

proceeded. Sympathy, on the other hand, required the existence of the corresponding mental affection; and the visible evidences—the natural language—of any particular passion were only the media by which the exciting influence was conveyed. Here then appeared to be a fundamental distinction between the meanings of the two words. The one embracing only the superficial attributes of a power, the other comprehending the power itself.

3. Moreover the term Imitation carried with it an impression which seemed inconsistent with the above notions of its action. It had been supposed to give rise to the capacity for imitating or copying inanimate objects; was believed to be an ingredient in the genius of the artist, and had given to it certain intellectual characteristics. But the name Sympathy would not permit such an understanding. It indicated a sentiment whose functions had reference solely to living beings, and which could have no dealings with things incapable of feeling. This, therefore, was another irreconcilable difference in the interpretations of the two terms, and one which demanded a somewhat modified view of the duties of the organ itself.

These and other arguments of minor importance led to the belief that, assuming the preceding phenomena, usually assigned to the organ in question to be really due to it, the name Sympathy was a more appropriate one than that by which it is at present known.

Upon reverting to the origin of these speculations, after having arrived at this conclusion, it appeared that the adjoining location of the seemingly unconnected feelings of Imitation and Benevolence was no longer a mystery. If the creation of sympathetic emotions was the duty of Imitation, the two had a very obvious and a very close relationship, and the apparent anomaly no longer existed. Subsequent consideration, however, brought to light a difficulty of a contrary character. There was now too great a similarity instead of too great a disagreement between the characters of these sentiments. Sympathy and Benevolence seemed to have too much in common; nay, Benevolence itself included Sympathy, and in certain cases there would therefore be two organs provided to do that which might be performed by one. These objections of course rendered necessary a still closer analysis of the subject. I had previously noticed that there was a species of indefiniteness about the perception of Benevolence which it was not easy to understand. The emotions arising from Combativeness or Acquisitiveness are simple and easily comprehensible, but if we endeavour to *individualize* the feeling of

Benevolence we cannot do it with the same ease. There is a species of complexity about the impulse which prevents it from being readily identified and imaged in its uncombined form before the mind. Hence naturally arose the enquiry—is the sentiment a simple one? and the investigation resulting from this question ended in the somewhat startling conclusion that it was compound, and that the organ we have hitherto entitled Benevolence, is in reality a *sense of pleasure*, and in its reverse action a *sense of pain*.

Having thus given an outline of the train of thought which led to the reception of these novel opinions, I may at once proceed with a systematic statement of the arguments by which they are maintained; dividing them, for the sake of convenience, into the *theoretical* and the *practical*.

It is a matter of universal observation that there is a strong contrast between the manifestations of pleasure and pain exhibited by different individuals. Some are remarkable as being the very impersonations of sensitiveness; they have most lively perceptions of the agreeable,—overflow with extacies when others shew not the least excitement of feeling,—are affected to extreme sorrow or joy by the most trifling occurrences,—experience acute bodily suffering from very insignificant injuries,—and are in every way possessed of high susceptibility. Others, on the contrary, are noted for their callousness and imperturbability: their torpid feelings can scarcely ever be roused into activity,—misfortunes and successes hardly ruffle the uniform placidity of their minds,—they have no such words as "delight" or "distress" in their vocabularies,—physical accidents or surgical operations cause them but little inconvenience,—they are careless about all things, and are wholly characterized by insensibility. The one class we call enthusiastic—the other phlegmatic.

From a comparison of these two opposite aspects of humanity, it may be fairly inferred that there is an original difference in the nervous organization of parties thus strongly distinguished. All variations in the power of the other perceptions we refer to different degrees of development in the organs to which those perceptions are supposed to belong. The incapability of discriminating between blue and green, we attribute to a deficiency of the organ of Colour; difficulty in appreciating the relations of sounds is associated with a defect in the organs of Tune; and so on with other cases; and there is no apparent reason why the gradations of sensibility to pleasure and pain should not be accounted for in a similar manner. Perhaps it may be said that these individual peculiarities are entirely ascribable to the influences of con-

stitution; that extreme delicacy of sensation arises from a preponderance of the nervous system; contrariwise, that obtuseness of feeling is a result of the lymphatic temperament, and that all such phenomena are due to the fineness or coarseness, as they may be called, of the corporeal fabric. Were this true, there would be no reason why all the other faculties should not be influenced in like manner. If the cause were solely constitutional, it would affect all the perceptions at the same time. The sense of pleasure and pain is a perception; and if the vividness of its manifestations is entirely determined by temperament, there seems no substantial cause why Colour, Tune, Form, and all the rest of the perceptions, being in the same category, should not have their different degrees of power wholly accounted for in a similar manner.

The fallacy of this supposition may also be readily proved by observation, which will quickly make it evident that many of the lymphatic temperament are very sensitive, and that others of a more perfect organization—the bilious for example—are comparatively callous. Without appealing to these arguments, however, we are compelled to adopt the same conclusion by a simple consideration of the conditions of the case. Pleasure and pain are impressions received by the nerves: those nerves are distributed throughout the whole system, and it is evident that for the conscious being inhabiting that system to become cognizant of such impressions there must be some general reservoir to which they are conveyed,—some nervous centre to which all the sensations experienced by the nerves shall be communicated; that is, there must be an organ for the perception of pleasure and pain.

In contrasting the enthusiastic and phlegmatic characters, it will also be observed that the difference in their susceptibility is not confined to corporeal sensations, but extends itself to mental ones also. Insensibility of body co-exists with insensibility of mind, and *vice versâ*. Exalted physical delicacy is accompanied by acuteness of mental feeling, and the capacity for undergoing, without inconvenience, the infliction of external injury, associates itself with a certain bluntness of moral perception that induces carelessness as to the agreeable or disagreeable excitements of the sentiments and affections. From this it may be fairly inferred, that the organ of *Sensitiveness* (for this appears to be the most appropriate name), not only observes and conveys to the mind the comfort or discomfort proceeding from exterior impressions, but that it serves as a general percipient of the pleasurable and painful sensations arising from the various impulses of the passions. Phrenologists have usually taught that each

organ was in itself conscious of the feelings resulting from its own activity, but if the preceding views are received, it must be presumed that this faculty supposed to be possessed by each individual portion of the brain, is located in some independent organ, which acts as a general receiver of those feelings. Perhaps this may appear an unnecessary and therefore unnatural arrangement, but further thought will remove this impression; for it must be borne in mind, that even on the supposition that every organ took cognizance of its own pleasure and pains, we should still have to assume that each of them was divided into two portions, one to act, and the other to perceive the sensations produced by the action. To take any other view would be to go contrary to known physiological principles. Instance taste, hearing, sight, &c. in all of which the acting apparatus is totally distinct from the agent which takes note of the results; and if it be presumed that the same law holds good with the mental powers, we have only to imagine that the sentient portions of the various organs are gathered together into one group, and placed by themselves in a particular part of the brain, to bring about the arrangement above set forth. Nor are there wanting, analogies to bear out the conclusion that there is one general centre of feeling. The influence which Firmness is supposed to exert over the other organs may be cited as an illustration. It is believed to communicate to the passions and sentiments the stimulus necessary to prevent their falling too soon into a state of rest, and we know that when the organ is small, all the mental manifestations are transient, uncertain, and unenduring. Now there is nothing more unnatural in the centralization of the various sensations than there is in the transferrence of the sustaining energies of the several organs to some one governing organ, and we might as reasonably object to the relationship which Firmness is said to have to the other powers of the mind as to that which Sensitiveness is here supposed to possess.

Assuming then, for the present, the existence of an organ of Sensitiveness, the reader will be good enough to observe its bearing upon the question in hand—the functions of Imitation and Benevolence. We have seen that the mind contains a faculty provided for the express purpose of producing in itself states of activity similar to those exhibited by other minds, and phenomena have been mentioned which are only explicable upon the assumption that such faculty exists. We have seen likewise that in all probability there is another faculty, having for its specific object the perception and appreciation of all pleasurable and painful impressions, of which

the body and mind are capable. Keeping the functions of these two faculties fully before our imaginations, let us suppose a man in whom they were active and well developed, to be brought into the presence of an individual who had broken a limb and was manifesting great suffering, or to speak phrenologically, was powerfully exhibiting the natural language of distressed Sensitiveness. As soon as the visitor sees the contorted features, and hears the groans of the patient, the faculty of Sympathy creates in his mind a like activity of feeling—partially reproduces in himself the sensations he witnesses —disagreeably excites his own organ of Sensitiveness—makes him distressed and uncomfortable, and naturally induces him to relieve as much as possible the agonies of the sufferer, because in so doing he mitigates the pain he himself feels.

Again, bring him in contact with a friend who has lately received pleasing intelligence, or met with some piece of good fortune, and is consequently in great extacies, that is, showing all the external indices of gratified Sensitiveness; immediately on observing these evidences of happiness, a sympathetic action is by the same means as before set up in his own mind, and he evinces by his sparkling eye and smiling countenance, that he receives delight from the felicity of his friend. From the like causes he will be led to act upon all occasions in such manner as to ensure the gratification of those around him, seeing that the agreeable sensations he produces in others are reflected back upon himself. Now these and other results of a similar character are those usually supposed to be secured by what we have hitherto called the organ of Benevolence. If, however, it be true that there is a faculty of Sympathy and one of Sensitiveness, having each of them the properties ascribed to it, which are capable by their conjoint action of producing the practical effects of pity, charity, and kindness, then is the existence of an independent organ of Benevolence rendered unnecessary and therefore unnatural.

Moreover, if we investigate the feelings attendant upon actions of a humane character, and the impulses from which they proceed, we shall find that they exactly harmonize with this theory. Men behave amiably because they sympathize with the pleasure their kindness creates; they long to relieve a fellow-creature in distress, because by so doing they not only get rid of the pain which the sight of his misery has created in their minds, but experience positive pleasure from perceiving the happiness they have given rise to; and the cases alluded to in the preliminary remarks on Imitation, where absolute physical pain is felt, when it is manifested by another, are only extreme examples of the mode in which

tenderness and compassion are invariably produced. Analytically, therefore, as well as synthetically, we arrive at the conclusion, that the sentiment of Benevolence is the product of combined Sympathy and Sensitiveness.

It may be said, however, that no argument has yet been adduced, to show that the organ of Sensitiveness, supposing it to exist, is situated in the locality heretofore assigned to Benevolence. This omission, be it remembered, is unavoidable, in taking a theoretical view of the matter, seeing that such a conclusion is beyond the reach of abstract reasoning, and can only be arrived at by observation and experience. Nevertheless, it may be well here to point out a few considerations suggestive of the belief that that situation is a most appropriate one.

When we discover that there is in every human mind a faculty given apparently for the sole purpose of inducing in that mind emotions of the same character as those manifested around it, we may naturally assume, judging from other phrenological data, that this faculty is located in the neighbourhood of those feelings which it is most desirable to have acted upon in this manner. We should not, therefore, look for the organ of Sympathy in the region of Combativeness and Destructiveness, as it would manifestly tend to aggravate the evils frequently resulting from these passions, but we should expect to see it associated with those mental powers, the multiplication of whose activity, after this fashion, would be most conducive to the general happiness. This is exactly the arrangement proved upon inspection to exist; for we find that the sentiments immediately surrounding Sympathy, are *Hope*, Wonder,* *Mirthfulness*, and—according to the proposed theory—*Sensitiveness*; of which the three distinguished by italics, at once identify themselves as belonging to the class that it is well to have thus excited. It cannot be denied that cheerfulness and laughter are feelings, whose propagation by sympathy within reasonable restrictions, tends to the increase of man's felicity. The direct transmission from one being to another of pleasure and pain, by the same means, is of still more importance in producing mercy, good-nature, and urbanity; and hence we see that the organ by whose assistance these mental affections are generated, is more intimately connected with the exciting agent than either of the others.

A phenomenon which has been observed by phrenologists,

* The organ of Wonder has another function in connexion with Sympathy, which, with the consent of the editor, the writer will take a future opportunity of pointing out.

respecting one of the assumed functions of Benevolence, may also be cited as affording indirect evidence in support of the present position, inasmuch as it is more easily explicable upon the new hypothesis than upon the old one. I allude to the remark that has been made from time to time that the gratification of any one of the passions, affections, or sentiments, was accompanied by an excitement of the organ of Benevolence. Now, the ordinary views of the nature of that faculty evidently require the supposal of an express provision for the production of such an effect. That it should be awakened in this manner was not a circumstance to be originally expected. Its usual office,—the creation of pity and kindness,—has no obvious connexion with the state of the other organs; there is no apparent reason why the satisfaction of a feeling located in some distant part of the brain should rouse it into activity, and we must therefore imagine an apparatus constructed for this especial end. Under the proposed theory, on the other hand, the phenomenon becomes a simple, obvious, and necessary result of existing arrangements. For if we admit the organ of Sensitiveness to take the place now marked "Benevolence," and if we allow that it has for its duty the perception of the pleasures and pains of the various faculties; that it is the grand centre of sensation, and is excited by the affections of all the other organs, it will at once be seen that the effect in question is a direct consequence of the ordinary principle of communicated action; that it arises from the diffusion of stimulus from aroused Sensitiveness to the adjacent nervous masses, and chiefly to its closest neighbour—*Sympathy*, whose unusual liveliness thus induced will ensure more than ordinary regard to the feelings of others; that is, will produce the results commonly ascribed to excited Benevolence. Nor does the clue which this supposition affords to the understanding of mental manifestations end here. It at once suggests a clear and very beautiful *rationale* of the other emotions exhibited by persons experiencing extreme delight. Following out the principle of communicated action in its further effects, it will be seen, that the increased flow of spirits invariably attendant upon every species of pleasure naturally arises from the excitement transmitted by active Sensitiveness to the adjoining organ of Hope; moreover that the smiling countenance, indicative of felicitous feeling, is produced by a partial awakening of the neighbouring faculty of Mirthfulness; and lastly, that the laughter proceeding from extreme gratification of any of the passions, as seen in the chuckling of the miser over his gold, or the glee of the schoolboy over his successful malice, is only

a stronger development of the same effect, caused in the like manner. Here then stands additional presumptive evidence in our favour.

There is another question which has all its obscurities cleared up by this mode of viewing the subject. Phrenologists in treating of the nature of Benevolence, have usually felt that there was some difficulty in separating in certain cases the emotions it gave rise to from those generally supposed to proceed from Adhesiveness and Philoprogenitiveness, and have considered it necessary to bring forward argument in answer to the anticipated question—Why should not Benevolence fulfil all the offices of the domestic affections? If, however, it be conceded that humane impulses spring from the combined action of Sympathy and Sensitiveness, and not from a faculty given for the express purpose of securing them, the obstacle is in a great measure removed. Sympathy having a general function in regard to various other organs in the production of a large class of distinct feelings, and having no exclusive relation to Sensitiveness, and Sensitiveness likewise having an extensive range of duties of a different order to perform, and not having been provided for this sole object, it becomes apparent that the generation of the sentiments of humanity was not the only end in view in the implanting of these powers, but that they form only one group out of a wide series of emotions to be obtained, and thus the idea of unnecessary mechanism is mainly done away. Moreover, the feeling of Benevolence, when analyzed under the new light thrown upon it by the foregoing theory, is seen to be more essentially distinct in its character from the impulses of the affections than has been heretofore perceived. And finally, when a comprehensive survey is taken of the moral influences flowing from the joint action of Sympathy and Sensitiveness, it will be found that the evolution of kind and compassionate feeling, forms but a small part of the duties for whose fulfilment they were associated, and a part too which, although it may stand conspicuous as the most important during the present condition of mankind, will occupy but a secondary position when the human race shall have attained to a higher stage of moral development, and when the great purpose of these faculties will be—*the direct multiplication of happiness.*

Before entering upon an examination of the arguments deducible from observation, it will be well to make a definite statement of the two general inferences that may be drawn from the foregoing matter, so that the facts to be subsequently investigated may be brought to bear upon certain specific propositions.

1. Seeing that Benevolence flows from the combined activity of Sympathy and Sensitiveness,—the agency of both being essential to its existence, and seeing likewise that there is a pretty general uniformity in the degrees of susceptibility to pleasure and pain,—or what is the same thing, that there is but rarely any great deficiency in the organ of Sensitiveness, it follows that variation in the size of Sympathy or Imitation will be the usual cause of the differences in the amount of amiable and compassionate feeling exhibited by mankind, and we must therefore look upon this organ as the main index of humane character.

2. A small development of Sensitiveness will be accompanied not only by unusual patience under suffering, and great callousness of feeling, but also by insensibility to pleasure or indifference to agreeable excitements, and the two opposite qualities will be associated in case of a large development.

In commencing the practical branch of the subject, the writer originally intended to bring forward those illustrations which he has met with in his own sphere of observation; but although these have been exceedingly satisfactory to himself, and are sufficiently conclusive to decide the matter in his own mind, they would be comparatively valueless to the reader, who has no means of verifying them by reference to the cases themselves. It will therefore be better to proceed at once to the consideration of examples which are open to universal examination. And first, let us take the evidence adducible in support of the proposition, that the sentiments of pity, kindness, charity, &c., comprehended under the general term Benevolence, have their manifestations determined by the size of the organ of Sympathy.

The form of head usually seen in criminals, and more particularly in murderers, furnishes one of the most striking illustrations of the truth of this doctrine. It has I believe been frequently considered as somewhat anomalous, that the organ of Benevolence should generally be so well developed in this class of men. In nearly all cases it is up to the average size; in some it is large; and felons certainly could not as a body be pointed out as exhibiting in their heads any remarkable deficiency of the faculty. But if we make enquiries concerning their endowment of Imitation, we shall come to a different result. If we recollect the remark that has been so universally made in reference to the lateral portions of the moral region in such cases,—the notable slicing-off at the sides which so uniformly obtains,—we have most distinct evidence that this organ is, in nearly every instance, exceedingly small. In looking at the transverse outline of

the anterior part of a head of this description, it will be seen that the surface slopes rapidly away immediately on each side of Benevolence, in such a manner as to depress the external boundary of Imitation to some quarter or three-eighths of an inch below its ordinary level. A class of examples, therefore, which under the old supposition rather formed a stumbling block to phrenology, in so far as the sentiment of Benevolence was concerned, may, with the proposed understanding, be cited as a very conclusive illustration of its truth.

The same remarks are likewise applicable to whole races of men, viewed with regard to their national peculiarities; as for example to the Nomadic tribes of Northern Asia, the Mongols, Lapps, &c., whose pyramidal skulls and lozenge-shaped faces are strongly indicative of that same depressed form of the ideal, imaginative, and sympathetic division of the coronal surface, so regularly observed among the worst specimens of our own race. Here also the deficiency of the organ of Benevolence is not so marked as to afford a satisfactory explanation of the barbarous and inhuman dispositions of this section of our species, exhibited during their irruptions into Europe, and manifested too in their social conduct,—their cruel treatment of their aged parents, and other similar traits related by travellers who have been amongst them. But by adopting the new view of the function of Imitation, and bearing in mind their characteristic organization in reference to it, we are at once supplied with a key to the mystery.

Turning to the opposite picture of human nature, we find the like principle forced upon our observation in an equally striking manner. In no case that has been examined for the purpose of testing the position that large Imitation was essential to the production of kindly feelings, has there been found an exception. In both Clarkson and Wilberforce its development is even more remarkable than that of Benevolence. In each of them the surface of the head, on the upper part of the frontal bone, remains perfectly horizontal to an unusual breadth, and does not begin to descend laterally until it comes to the Organ of Wonder. The likeness of Melancthon also exhibits this formation; and in all men who have been noted for great humanity and amiability, a large endowment of this faculty is observable. The very appearance of such heads carries with it an impression of good nature, and those of the contrary character, on the other hand, produce instinctive dislike.

In reference to the second proposition it must be premised that, in consequence of the gradations of susceptibility not having hitherto been attributed to the different degrees of en-

dowment of a cerebral organ, there have been but few observations made regarding this peculiarity of disposition in those persons the forms of whose heads are well known, and therefore the *individual* illustrations that can be generally recognized as indicating the position of Sensitiveness are not numerous. Perhaps the case of Louis XVI. is one of the most remarkable. The depression of the upper part of the forehead, as seen in looking at his profile, is very decided; showing, if the theory be true, a low degree of excitability. Now few whose history is extensively known have been so strongly distinguished by their apathy and insensibility as he was. The agitating circumstances of his eventful career rarely produced any external symptoms of aroused feeling, and he remained almost quiescent under calamities which would have created in most men the manifestations of extreme anxiety. Another individual example of the converse character may be seen in the case of the negro, Eustache, in whose head the organ is very large, especially its posterior portion. That he possessed an unusual share of susceptibility may be gathered from the aspect of the features in his cast, which are drawn into a very decided and somewhat ludicrous expression of annoyance, clearly indicative of the discomfort he experienced during the operations to which he had to submit in the process of mould-making. Although this may perhaps be considered a far-fetched illustration, it is in reality a very trustworthy one, seeing that the tell-tale countenance under such circumstances is a more infallible guide than either speech or action.

But the most satisfactory evidences that the organ of Sensitiveness is situated in the locality heretofore appropriated to Benevolence are obtained from an examination of the national characteristics of different races of men, and still better by comparing the dispositions of the several species of dogs in connexion with the forms of their heads. The peculiar traits of the North American Indians demand our first consideration, as promising to be particularly decisive. Travellers and others who have been intimately acquainted with the manners and usages of these children of the forest, have invariably expressed their great amazement at the fortitude with which they undergo the infliction of the horrible tortures contrived by revengeful malice; and one of the standing matters of inquiry amongst those who are interested in the philosophy of humanity, has been,—What can be the source of this strange capacity for bearing with an unmoved countenance those burnings, lacerations and agonizing torments, the mere imagination of which is to us painful? Some have argued that it was wholly the result of extremely powerful will,—of great

moral firmness, combined with the facility of concealment due to large secretiveness. Others maintain that a modification of the nervous system has been produced by the exposed mode of life followed through so many generations, and that their bodies have in part lost their acuteness of feeling. But when the question is considered in conjunction with the views here entertained; the whole matter becomes simple. The North American Indians have a smaller proportion of the organ of Sensitiveness than any other division of the human family. "Humboldt has remarked that there is no race on the globe in which the frontal bone is so much pressed backwards."* Their type of head exhibits in its profile a uniform outline of but trifling curvature, extending from the region of the perceptive faculties back to the organ of Firmness, almost entirely cutting off that prominence of the anterior lobe of the brain seen amongst Europeans. Here then we discover a solution of the difficulty. What was before inexplicable, is now easily understood, and the apparent anomaly ranges itself naturally and systematically with other facts. Moreover, it has been shewn that a low endowment of Sensitiveness not only implies unusual carelessness of corporeal injury, but involves likewise a disregard of moral excitements, either of an agreeable or disagreeable cast, and will be necessarily accompanied by habitually weak manifestations of pleasure and enjoyment,—want of interest,—deficient excitability and a universal coldness of disposition. Now no terms could be more descriptive of the red man's character. All who have dipped into the history of the aboriginal wars, must be aware of the stoical indifference with which these Indians conduct themselves upon what we should consider very interesting occasions. Their phlegmatic calmness and invariable frigidity of manner are proverbial; and they are even known to sneer at "the pale faces," because they consider the animated feeling and excitement shewn by them to be undignified. We obtain then on this hypothesis a clear understanding of the two chief distinguishing features of Indian disposition, previously unaccounted for; and, by tracing both to the same source, discover a relationship between properties which before were not known to be connected, and a unity of character hitherto unobserved.

Let us now consider the evidences that may be derived

* Morton's *Crania Americana*. It cannot be supposed that a man of Humboldt's penetration was deceived by artificial deformity. He doubtless came to this conclusion from having examined those tribes who did not squeeze their children's heads, and after making due allowance in the cases of those that did.

from the inferior creation. Mark the crania of two opposite varieties of the canine species; for instance, a greyhound and one of the smaller breed of spaniels. In the greyhound not only is the whole upper surface of the skull greatly depressed, but the medial portion more especially is marked by the deep furrow that traverses it from back to front, indicating that the central part of the anterior lobe is unusually small. In the spaniel, on the other hand, particularly if it be one of the lap-dog tribe, the entire forehead is found to be much higher and more fully developed; in addition to this, the hollow seen in the greyhound no longer exists, and the front part of the coronal region is protuberant and of uniform convexity. In the one case the supposed organ of Sensitiveness is very small, in the other very large. When we compare the qualities of these two families of dogs, we find that the distinctive traits of disposition that might have been anticipated from a glance at their discrepant organization are exactly coincident with their known characteristics. The greyhound is the dullest of his species; his moments of delight are few and far between; the greater part of his existence passes in a state of quiet carelessness; his grave visage and drooping tail are but the outward indices of his inward apathy; and his every action stamps him as the most phlegmatic of his race. Look at the contrast exhibited by his merry relation the spaniel, more especially in the phases of highest cultivation: he is his very antipodes; seems actually made up of susceptibility, manifests on all occasions the utmost acuteness of feeling; is elevated to extasy by the most trifling act of kindness or the smallest mark of approbation; and shews, on the contrary, by his piteous look and mournful attitude how much he is distressed whenever he incurs his master's displeasure. His manners are eminently expressive of extreme happiness or misery as circumstances may determine, and everything implies the existence of a strong perception of pleasure and pain.

Another remarkable fact of great significance, when examined in connexion with the proposed theory, is suggested by observing the fighting capacities of the several varieties of dogs. All those kinds that are noted for the savageness and pertinacity of their attacks, such as the bulldog and his congeners, who have been in some cases known to retain their hold even when their limbs have been cut off, are not only remarkable for their large Combativeness and Destructiveness, but likewise for the same deficiency in the organ of Sensitiveness pointed out in the greyhound. Exposed as they are by their snarling propensities to frequent

bites, wounds, and bodily injuries of all kinds, it was necessary that they should be gifted with a lower degree of sensibility than other animals. Accordingly we find that all such dogs are thus phrenologically distinguished, and as we ascend the scale to those of a more placable character, we see that gradual change in the form of head which is theoretically indicated until we arrive at the peaceful spaniel, where the combative instinct is at its minimum and the power of feeling at its maximum; which circumstance is immediately suggestive of the idea, that as the liability to injury has decreased, the bodily susceptibility has increased. The same relation between the habits of the creature and its cranial conformation will be found to exist amongst other genera; the deficiency of Sensitiveness being proportional to the danger of physical suffering incurred by the mode of life.

Such are a few of the chief practical considerations which tend to confirm the proposed view of the functions of Imitation and Benevolence. Had there been means of access to more abundant sources of information, they might doubtless have been greatly multiplied; as it is, they only embrace such illustrations as could be derived from the inspection of ordinary phrenological data. Neither perhaps will they now appear to the reader so conclusive as they may by and bye do, when they come to be backed by a host of personal observations, as they have been in my own case. Meanwhile it is hoped that the arguments that have been adduced to show—1st, That the production of sympathetic impulses is the true office of Imitation.—2. That there must exist an organ of Sensitiveness.—3. That these two faculties are capable by their combined agency of generating all the sentiments of humanity, thereby rendering a separate faculty of Benevolence unnecessary.—4. That between the two organs of Sympathy is abstractedly the most appropriate position for that of Sensitiveness, and,—5. That such an arrangement very beautifully explains otherwise mysterious phenomena; together with the facts that have been brought forward relative to the heads of criminals, of the wandering tribes of Asia, and of our distinguished philanthropists, as illustrative of the duty of Sympathy, and those that were cited respecting the heads of Indians and of the different races of dogs, in exemplification of the influence of Sensitiveness, will procure to the proposed theory a fair examination.

Derby, November, 1843.

Postscript.—The writer hoped to have been able before the publication of the above article to verify the doctrines

set forth in it by the agency of mesmerism, but he has not as yet had the opportunity. That the theory of Sensitiveness afforded an easy explanation of one of the startling phenomena of the mesmeric sleep—the insensibility to pain—occurred to him at an early stage of the investigation. It was evident that if the grand centre of feeling—the percipient of all the sensations of the system—were thrown by any such influence into a state of inactivity, none of the ordinary mental impressions resulting from bodily injury could be felt, and a total insensibility to suffering would be the consequence. Following out the idea, it was likewise obvious, that if during the mesmeric state the organ of Sensitiveness was excited, there would of course be for the time a revival of all such perceptions, accompanied by a liability to ordinary nervous stimuli; and hence by such agency the correctness of the theory might be determined. Perhaps some of those who have facilities for observing mesmeric phenomena will make the experiment.

III. *Phrenological Society, 17, Edwards Street, Portman Square.*

November 1st, 1843.

A PAPER was read by W. Hering, Esq., entitled "Remarks on the Phrenological Development and Character of, and on the character actually manifested by the late John Constable, Esq., R.A.;" and illustrated by a cast of the head taken a few hours after death by Mr. Davis the sculptor.

The whole head was large, and the nervous and sanguineous temperaments preponderated, indicating great general power and activity of brain. The moral and intellectual regions were much larger than the animal. The organs of the observing faculties were far better developed than those of the higher intellectual; and the organs of the social and domestic feelings greatly predominated over those of the inferior animal region.

Mr. Hering gave the measurements of the different regions, and an estimate of the relative size of each organ, stating that in order to guard against the possibility of his making the development of the cast correspond with what he knew of Mr. Constable's character, he had applied to two private friends—well-known phrenologists—who unknown to each other took the development and inferred the character, and they completely agreed in their judgments on the cast.

1. The organs estimated as *very large*, were those of Destructiveness, Love of Approbation, Benevolence, Firmness, Individuality, Locality, and Order.

2. Those estimated as large were, Love of Offspring, Inhabitiveness, Adhesiveness, Secretiveness, Acquisitiveness, Self-esteem, Imitation, Colour, Eventuality, Language, and Comparison.

3. Full—Combativeness, Veneration, Conscientiousness, Hope, Wit.

4. Moderate—Constructiveness, Alimentiveness, Marvellousness, Ideality, Size, Time, Melody, Causality.

5. And small—Amativeness, Cautiousness, Form, Weight, Number.

From which it was inferred that the character would be social and domestic; the intellectual powers infinitely greater in observing than in reasoning; that he would be persevering in his intellectual pursuits and steadfast in friendship; would have great love of children and home; be fond of society and desirous of its good opinion, but incautious; pacific; would have little fondness for money, and be very benevolent, especially towards children; conscious of his own merits, and impatient of neglect; not remarkable for religious observances; firm in his opinions; just towards himself and others. His love of poetry would be limited to that of the domestic affections and scenery. His appreciation of things, localities, and colours, would be the conspicuous powers of his intellect. He would prefer aërial to linear perspective; would paint better than he would draw. He would easily acquire languages, and possess great conversational power. Music moderate. He would like the certainty of mathematics, but would not easily become a mathematician. He might have been a genius, but his inventive power would consist in the modification and arrangement of a few objects in varied localities, for the purpose of exhibiting more general effects of colour, light, and shadow.

Mr. Hering testified to the accuracy and truthfulness of the character predicated from the cast, and read some interesting observations and anecdotes of his life in illustration of it.

A paper was afterwards read by Thomas Uwins, Esq. R.A., relating more particularly to the works of art of Mr. Constable, whom he described as the high-priest of nature. "He seemed to think that he came into the world to convince mankind that nature is beautiful. Instead of seeking for the materials of poetic landscape in foreign countries amidst temples and classic groves, or in our own amongst castles, lakes, and mountains,—he taught that the simple cottage, the village green, the church, the meadow covered with cattle, the

canal with its barges, its locks and weedy banks, contained all the materials and called up all the associations necessary for picture. He doted upon his native fields. 'I love,' said he, 'every stile and stump and lane in the village: as long as I am able to hold a brush I shall never cease to paint them.' So great a lover of simple truth could not tolerate the common-places of art or literature. The freshness and novelty of his pictures so surprised and delighted the French painters, that nothing else was talked of at the time they were exhibited at the Louvre. They seemed more like the works of nature than art. The dew of the morning was found upon the leaves and the grass.

"Originality in every art will always meet with opposition from those whose ideas are bounded by the common-places of the day. It was Constable's glory that he did not escape. The damnatory judgment of the critics confirmed him in his own views, and gave fresh animation to his exertions. 'A great connoisseur,' he says in one of his letters, 'called on me the other day, and told me he did not like my picture. This convinces me there must be something good in it.' But while disgusted with the cant of ordinary criticism, he delighted to hear honest John Bannister say he felt the wind blowing in his face as he looked at his pictures; and Fuseli declare that they made him call for his umbrella. 'I care not,' he would say with Sterne, 'for the dogmas of the schools: let me get at the feelings and the heart in any way I can.'"

That Constable was right is proved by the result. Pictures which could find no market while the painter lived are increasing every day in estimation and value.

In the discussion which ensued, Mr. Coode did not altogether agree with the view which had been taken by Mr. Uwins. He doubted whether Constable could be considered a really good colourist; but he merely suggested this, as he was not perhaps sufficiently qualified to give a decided opinion. He considered also, that if Constable paid great attention to minutiæ, he should have had a large organ of Form, and he did not conceive that his style was of that elevated character which Mr. Uwins had described.

A discussion ensued, when Mr. Atkinson rose and said, that in all questions of this nature, it was very necessary to define terms, that we might clearly understand what we did each really mean; but in any question concerning poetry or art, phrenologists always appeared to him to be at a loss, as though it were all a matter of opinion, and there could be no fixed principles on which to found a correct philosophy. "With

regard to the organ of Colour, which though not *small*, is one of the least in the perceptive region of Constable's head. It is generally supposed that a good colourist (though few people or even artists understand what they mean, or should mean, by good colouring), would have a large organ of Colour, whereas it is more frequently the reverse, as seen in the head of Mr. Boxall, whom all acknowledge to possess a charming sense of colour. Now good colouring depends on a nice perception of colour, which would arise from the purity of the lenses of the eye, a sufficiently large organ, with a fine temperament; and on the feeling of harmony and tone, which does not depend on the mere perception of colour, but chiefly on a sense of unity of arrangement, and elevation or refinement; in a great measure the result of Individuality, Order, and Ideality. An organ of Colour in excess would give a delight in colour for its own sake, in defiance of other principles;—bright, showy, gaudy colouring would predominate, and a certain pleasure would be felt in crude and violent contrasts. There would be a want of harmony. It is the same with those with very large Form: their works exhibit hard and violent outlines. A very large organ of Self-esteem again, produces pride, not dignity. Of Benevolence, when not properly combined, injustice and a mawkish sensibility. And so it is with the limbs: a strong walker would possess powerful legs, but to walk with grace and ease would only require a moderate development, favourably combined. A large organ of Colour, therefore, would produce a strong or vivid colourist, but not necessarily a good colourist.

"Constable's colouring was of a low tone, with much of the freshness of nature, from his constant study in the fields; but there was often to be observed a degree of pinky crudeness, particularly in his skies, which was very peculiar, and arose probably from his dwelling on other qualities in preference to colour, or from some defect of sight. Independently of this, I should say that in his early pictures at least there was much purity of colouring, though latterly he ran into one of those singular eccentricities so frequently observable with artists, when at a certain age they seem to leave nature, or see all things through a perverted vision, occasioned probably by the decay of certain faculties, when they become fanciful and mannered. As to his attention to minutiæ, his large Individuality, with moderate Ideality, induced him to attend to all the individual objects or accessories as well as the unity of the whole; but those objects were worked out rather in their general effect than with any minute attention to their form and exact resemblance; and in those works

depending altogether on the general effect, his Individuality dwelt upon the one conception without much regarding detail.

"I had the pleasure to be acquainted with Constable; I have been with him often when he has been at work. His small form never induced him to make out a careful outline or cartoon, but he scumbled out the effect with his brush, and the exact forms were made out last. He seemed to be never certain of what he was going to do, and, like Varley, made continual alterations, and was ready to take advantage of any chance effect which might occur. He was in the habit of sticking pieces of white paper over his pictures as a means of studying effect. Such an organization could not have followed any other line of art with success, nor indeed any other profession that I am aware of. He was original in all he did; so that, when a young man at Lord Mulgrave's, Sir George Beaumont, asked him what style he proposed to follow, he answered, 'None but God Almighty's style, Sir George.'

"He was certainly not a genius of imagination; he was no poet; (his Ideality is not large.) There was a grandeur and sublimity in some few of his lesser works, but the rest were of a more homely character, and excellent only for their strength of feeling and general truth. He did not look at nature through poetry; he did not seek to elevate, but to paint what he saw as it appeared to his perceptive eye and excited the prevailing passions of his nature; the lovely home and country, and which is certainly poetry, though rather a subject for poets than poetry itself. He was fond of introducing striking effects in his works, as the appearance of showers and the rainbow; and there was often a want of quiet and repose, even in his manner of execution, which caused Fuseli to exclaim—'Fetch me my umbrella; I am going to see Constable's pictures.' The large Individuality and Eventuality, with the smaller Order and Ideality, would chiefly account for this. He possessed great vanity and conceit. He thought his own works excellent, and would speak of Turner as his one great rival. He continually dwelt with singular minuteness on all which related to himself;—the organs of Self-esteem and Love of Approbation were remarkably large, as was also Conscientiousness, Benevolence, and the Affections, with the parental feeling very strong, which extended to a protective feeling over animals. I have seen him most tenderly engaged in sheltering a poor cat from the streets on a wet night. He was incautious, and possessed but little love of order; was severe against those who gave him offence, but kind to those who sought him.

"It is curious that Sir Joshua Reynolds, who so admired

Michael Angelo, possessed nothing of his peculiar genius, and that Constable admired Claude, whom he so little resembled. In Claude, Ideality, Form, and Order, are remarkably prominent, which are all deficient in Constable. The head is a striking confirmation, in every particular, of the truth of phrenology."

Mr. Uwins was too much impressed with the truth and value of phrenology, not to be sure that the character and the works of the man must correspond with the form of his head; and he quite assented to Mr. Atkinson's explanation. His want of Order was remarkably exhibited in the complete disorder of everything about him.

November 15*th*, 1843.

Mr. Atkinson exhibited four casts of the heads of individuals who were remarkable for the deficiency of the talent of drawing, and observed that in all these instances there was a striking depression of the eyebrow over the organ which has been commonly called the organ of Size, but which Mr. Atkinson considered would be more properly termed that of Space or Extension. The perception of size as that of form being the result of a combination of several forces; but this peculiar depression of the eyebrow Mr. Atkinson had observed in innumerable instances, and invariably accompanied by the inability to draw, and therefore considered a full development of this faculty to be most essential to the draftsman; whereas in general it will be found (and he was not aware that this had ever been observed before) that artists are rather deficient in the organs called Form and Colour, for when these organs predominate, crude colouring, violent contrasts, and a harsh outline will be observed; there will be a want of that harmony so essential to the higher qualities of art. It is true that these organs are very large in a few great artists, but in such cases the entire anterior lobe is large, but particularly Ideality, Order, Comparison, Eventuality, Weight, Individuality, and Locality; all of which are so essential to a refined taste. In Mr. Maclise the organs of Form and Colour are large, and produce sometimes an almost distressing harshness of colouring and of outline, so observable in this artist's works. In Edwin Landseer, whose drawing is so exquisite, the organ of Form is hardly full. But in Michael Angelo the very large organ of Form being so wonderfully balanced or restrained by the higher powers of that

great mind, produce only the utmost grandeur of outline for which that almost superhuman genius was so remarkable. When the organs of Form, Space, and Order are large, there will be a disposition to make careful cartoons or outline drawings previous to beginning to paint; but when these organs are rather deficient, as in the cases of Varley and of Constable, a few scratches will suffice, and the rest will be worked out with the brush as it were in spaces; considering the general effect from the sense of individuality rather than any exactness in drawing. But the whole brain has its influence,—every power its place in guiding the hand of the artist, and determining the direction of his talents; and perhaps there are no means by which you may so clearly exhibit the distinct powers of the mind as in the works of artists. We may differ about the meaning of words, but the effects exhibited by visible objects can hardly be disputed, and Mr. Atkinson hoped on some future occasion to be able to illustrate this, and to explain what he conceived to be the true philosophy of art.

The heads which he exhibited in illustration of his views on the organ of Size, were, first that of Sir Walter Scott; a cast which is interesting, said Mr. Atkinson, as being the original given by Sir Walter to his father, and as that which Gall examined at Chantry's, the sculptor; and remarked the large constructiveness, which caused a laugh, but which was indeed a strong point in Scott's character, as Mr. Atkinson could attest by some hundred letters of Scott's, in his possession, respecting the building of Abbotsford. Scott was fond of mechanical pursuits but could never draw: "If I attempt to represent a house," he says in one of his letters, "it is just like a haystack." Mr. Atkinson here exhibited one of Scott's wretched attempts at drawing. In the cast the organ of size is remarkably depressed.

Mr. Atkinson then referred to the cast of the head of the late Mr. John Atkinson, who though for some years in an architect's office could never draw the simplest object. The cast exhibits the same depression on the eyebrow. It was the same with the late John Constable the eldest son of the artist, presenting a remarkable contrast to his father. Mr. John Constable says in a letter to Mr. Atkinson, "I never could paint in the least, and my father never considered that I had any taste. I would sooner walk two or three miles to see a steam engine than three or four yards to see a picture gallery." Mr. Atkinson pointed to the depression of the cerebellum in this instance as an example of the truth of his new discoveries. "Even when at school," said Mr. Constable,

"I never took any pleasure in out-door games." What a contrast to the cast of John Varley, whose cerebellum is immense, and who was celebrated for his athletic powers and great strength even to the last, notwithstanding his bulky figure. Gall, said Mr. Atkinson, might be cited as another instance of the deficiency of the talent to draw.

Mr. Atkinson here went into some severe strictures on Mr. Hudson Lowe, who complaining of the course pursued by Gall and his followers, and professing to have set the world right, had wandered through the mist of others' thoughts, and by neglecting the true philosophy of material science, into the most glaring fallacies; in proof of which Mr. A. quoted from an article in the *People's Phrenological Journal.*

IV. *Strictures on the Conduct of H. Watson, F.L.S.; with an Appendix, containing a Speculative Analysis of the Mental Functions.* By T. S. Prideaux. Longman and Co. London, 1840.

Three years have elapsed since the publication of Mr. Prideaux's "Speculative Analysis of the Mental Functions," and even at this late period we feel anxious to direct the attention of cerebral physiologists to the work, because it contains views which we consider exceedingly original and of considerable importance. We are astonished that our northern contemporary has not as a matter of duty referred to it. Not a line has appeared at all calculated to inform cerebral physiologists that new organs have been discovered or suggested, or observations chronicled for the purpose of controverting, if possible, Mr. Prideaux's positions. We really think this is cause for complaint. Several practical men amongst our acquaintance have regretted the course pursued, and have expressed considerable astonishment when their attention has been called to the new views. In truth, however, we are obliged to admit that there is an apology, and it is this;—when the pamphlet was published the Journal was not conducted by the present editor, and, moreover, the speculative analysis was appended to the "Strictures on the conduct of H. Watson." We shall not enter into a consideration of the causes producing the misunderstanding between Mr. P. and Mr. W.; but we may remark, that in our opinion the arrangement of the pamphlet should have been reversed; this would have brought the views more prominently before those most likely to benefit by them, and would have placed Mr. Watson in his true position. However, he obtains a most

severe, but a well-merited castigation, and we are pleased that the Journal was removed from his fostering care and attention.

But to a consideration of the speculations. There are many portions we should wish to quote, and at a future period we may occasionally direct attention to them by making short extracts; for the present, however, we must content ourselves by giving a condensed summary. Mr. P. refers to several unpublished essays. It is quite refreshing to meet with an original thinker in the metaphysical department of our science, and we trust ere long to be favoured with a perusal of them.

No man can study cerebral physiology in a practical manner without becoming convinced that there are many peculiarities of character which cannot be fairly considered functional manifestations of recognized organs. We had occasion to remark in a former number, that comparatively speaking "cerebral analysis had yet to be commenced." Mr. P. says,

"I have long been imbued with the conviction that many shades of character exist, which cannot be formed by any quantitive admixture of the known primitive powers, and that there necessarily exist faculties qualitatively different from any of those yet admitted as fundamental."

Mr. P. then answers the objection which many advance to the *à priori* method of studying our science. We agree with all his statements on this particular. Astronomy, chemistry, anatomy, physiology, &c., have all been advanced by acute and speculative thinkers. In all these sciences, certain individuals have caught glimpses of some previously unrecognized law; from the known they have predicted the unknown; or, they have suggested the possibility of ascertaining certain phenomena, and which has been the means of awaking a train of thought in others productive of the most astounding results. We are at a loss to conceive why the same course is not to be permitted in the study of cerebral physiology. Why is the original thinker to be denounced as a theorist? Why are his views to be discarded with this brief notice, "He is not a practical man?" As our author justly remarks,

"Analytic or speculative reasoning is productive of an injurious effect, only, when it presumptuously disclaims the necessity, and discards the practice, of verifying its conclusions by observation."

We know that Mr. Prideaux is in possession of a vast number of facts corroborative of the truth of his suggestions, and a well-known cerebral physiologist assures us that with

regard to the position of one of these new organs, "Love-of-liberty," he is perfectly satisfied. He has tested it over and over again, and feels no hesitation in saying that he receives it as a demonstrated organ.

Our author after entering into the consideration of the question—whether the impressions of each sense are cognized by a separate organ, or by one in common, and which he answers in the affirmative, describes the organ of "Love-of-liberty."

Cerebral physiologists have hitherto attributed the origin of this emotion, to the joint operation of Firmness and Self-esteem. Mr. P. differs from them, and here are his reasons.

"To contrast my notions of Firmness and Love-of-liberty—Firmness desires to act in a certain way, *because it has been previously resolved to do so*—Love-of-liberty, *because the resolve emanates from the unrestrained deliberation of the faculties of the individual.* Firmness desires to adhere to resolves once taken, uninfluenced by changes which may subsequently take place in the desires of the other faculties, and which had they occurred anteriorly to the resolve being formed, would have modified its character. Love-of-liberty, on the contrary, rather desires to be always free to follow the impulses of the moment.

"Self-esteem I regard as equally as incompetent as Firmness, to generate a Love-of-liberty *per se*; it may incline an individual to reject the advice of others, or even feel a sense of mortification at being dictated to by another; but this will be either from inferiority being thus implied, or with reference to loss of rank, precedence, or power, and a great part of the irritation the loss of these occasions, must also be attributed to another organ. In short, I consider *the tendency to maintain the rights believed to be possessed,—and the tendency to believe the rights possessed, very extensive* to be essentially distinct faculties; and if I mistake not, those who are conscious of aspirations for pure liberty, will decide that the emotion has no connection with wounded feelings of Self-importance."

The position of the organ is thus stated,—

"I believe the emotion of Love-of-liberty to be originated by the *middle third* of the portion of brain now assigned to Self-esteem and Firmness; thus separating these organs from each other; and have made an extensive number of observations on its development, confirmative of this opinion, without meeting with any opposed to it."

The next organ is called "Internality, or Reflex Intellectual Consciousness." Mr. P. says,

"Whilst some persons possess an active consciousness of all that passes within them—make the operations of their own minds one of the principle objects of their attention—and often recur in

conversation to their individual experience of emotions—the attention of others is wholly occupied with external things—*they appear to require to have material objects as a substratum for their ideas*—and to be almost incapable of separating a quality from the substance in which it inheres, and making the former *per se*, an object of contemplation. One class dwell, in short, in an *external*, the other in an *internal* world.

"A distinguishing tendency in those in whom I suppose this faculty to be powerful, appears to me to be a fondness for analysis, and great facility in detecting errors of definition. All general, vague, and indeterminate notions, are a source of annoyance to them, they habitually take what appears to others, an almost unnecessarily, elementary view of things, and never lose sight of the fact, that the greater number of subjects on which men employ their minds, are complex ideas, made up of a number of simple ones comprehended under a general term, and by this habit of constantly regarding general terms, as bundles of simple ideas, rather than as homogeneous units, and endeavouring to resolve them into their ultimate elements, their thoughts acquire a precision, which saves them from entering into those fruitless discussions, which do not go beyond words. A large proportion of the most violent controversies which have distracted mankind, have arisen from the two parties of disputants not attaching the same ideas to the same word; for instead of clear ideas, the greater part of men possess only indefinite notions, concerning which, they nevertheless, make the most positive affirmations and negations, with a dogmatism, proportionate to their ignorance of the exact number, and precise value, of those primitive ideas, they intend to include, under the general terms they make use of.

"In individuals who manifest the mental peculiarities referred to, I have observed a uniformly full development of that portion of the forehead on the medial line, which is now regarded as forming the upper part of Eventuality and the lower part of Comparison. When very prominently developed, the centre of convexity appears to be about the level of the foot of Causality, and the lower edge describes a semicircle, the extremities of which overlap the inner third of the lower edge of Causality, and appear to lose themselves in that organ. I have never seen the upper edge of this organ defined, except negatively, by the angular outline of Comparison above it, or that portion of it in contact with Causality, except by this latter organ being singly prominent."

With regard to the special function of the faculty our author says,

"I am disposed to regard it, as a faculty originating the *idea* of Perception—having for its object—the operations of the other powers—and recognising the existence of Emotions and Perceptions, and appreciating their qualities, in the same way as Individuality perceives the existence, and appreciates the qualities, of external objects.

"The elements of all human knowledge, consist of a limited

number of *particular* Emotions and Perceptions, each of a definite character—together with a capacity of considering these, under a limited number of *general* points of view, each of a definite character, viz. as Existing—as Singular or Plural—as Co-existing or Associated—as Wholes—as related in Time and Space—as undergoing Motion or Change—as Analogous (figuratively)—as having certain necessary Dependencies; and lastly as Perceived—Desired—Willed. The faculties however which regard the impressions of others, under these definite points of view, (the three last excepted), appear to be exclusively occupied with their particular objects, to the exclusion of any attention to their own functions. They regard *external things as Existing—Co-existing—Changing, &c.*, whilst Internality regards *Existence—Co-existence—Change, &c.*, as *Existing*. To illustrate my idea of the difference of function, I shall observe, that animals have, doubtless, perceptions of external objects, and seek, or reject them in consequence; but it may be questioned, whether they have any perceptions or conceptions, relative to the act, or mode, of perceiving. It appears to me, that the perceptions of Individuality, (for example,) with relation to an object, terminate with a knowledge of its outward presence, and that the idea of the act of perceiving, is framed by Internality, and strictly speaking I regard the general idea of Existence, not as a conception or Individuality, but as a conception framed by Internality, from contemplating the mode of being effected of this organ;—a conception applied to that *general inseparable attribute* of all causes of affections of Individuality, by virtue of which attribute, such causes, have the power of producing such affections,—and extended afterwards by analogy to immaterial things. This definition is I am aware a very imperfect one, as all definitions of simple ideas necessarily must be, for definition being, properly speaking, the explanation of a term by an enumeration of the simple ideas of which it is composed, terms that stand for simple ideas, can only be adequately represented by synonymous words, which of course are insignificant to all those who have not already a knowledge of the idea."

We have not space at present to give a full description of the other ingenious views advanced by Mr. Prideaux. There are some observations on the function of Causality—on the present system pursued in the delineation of organs on the bust—on the necessity of individualizing each convolution of the brain, and attaching to it its appropriate organ or organs—on a supposed new organ, "Love of the Past," and which he supposes to be situated before and above the portion of brain marked (?)—and some remarks on single consciousness. We need not repeat again the feeling of pleasure we experienced when we first perused these essays,—the fact of our noticing them three years after their publication will prove the importance we attach to them. Many individuals advance "facts" (?) which prove after a little investigation to be mere

speculations. Mr. Prideaux's speculations, the result of the *à priori* method of studying our science, bear the impress of strong and vigorous thought, and as far as our limited experience will enable us to judge, several of them when brought to the test of rigid observation will turn out *to be* facts.

L. U. G. E.

V. *Medico-Legal Reflections on the Trial of Daniel M'Naughten, for the Murder of Mr. Drummond; with Remarks on the Different Forms of Insanity, and the Irresponsibility of the Insane.* By James George Davey, M.D. Baillière, Regent Street, London.

Recent unfortunate events have prominently brought the question of insanity before the public, and this in a manner and on an occasion the most unfavourable for the calm and philosophic exercise of the judgment on the subject. Even those however the most disposed to make allowance for these disturbing causes on the national mind, have been startled and shocked at the burst of animalism, the explosion of wild, aimless, senseless, vindictive feeling which has taken place, and which embodied itself in one wide-spread and all but universal cry for blood.

Amidst this clamour of ignorance, it is at once a relief and gratification to us, to see a man of Dr. Davey's acquirements and opportunities for observation, stepping forward to endeavour to stem the tide of popular error and diffuse more correct ideas on the subject, a result we think he can scarcely fail to achieve, if his "Reflections" meet with the circulation which their object and tendency render desirable, and to which their merits entitle them. We have ourselves perused them with much pleasure, many minor inaccuracies of *style* occur, which though trivial in themselves, betoken a carelessness the author will do well to avoid in his future publications, but the *matter*—the principles laid down, and the doctrines inculcated, meet with our warm approval, and we regard them not only as a useful contribution to our knowledge of insanity, but as affording a practical illustration of the benefits which society will derive from having the medical officers of asylums—those to whom is entrusted the treatment of *diseased* brains—acquainted with the *healthy* functions of this viscus, or, in other words, cerebral physiologists. In all other diseases the knowledge of the physiology of an organ is considered indispensable to a comprehension of its pathology, and that this general law applies with full force to diseases of the brain, only the insane can doubt.

In the advertisement to the reader we find the expression,

"The united labours of Bell and Gall in what relates to the Cerebro-Spinal System, &c."

Now we must confess that we feel reluctant to pass over without notice, the mode in which the two names are associated. We are quite sure that Dr. Davey is much too sound a cerebral physiologist, much too fully imbued with a sense of the grandeur of Gall's discoveries and the stupendous results which will flow from them, ever to have intended to compare with them the incomparably minor ones of Sir C. Bell, and therefore regret that he should have inadvertently coupled the names together, in a manner calculated to lead the uninformed to such a conclusion. The Marquess of Northampton may state in his anniversary addresses to the Royal Society, "that whatever we may owe to the genius of other men in this field of research, the discovery of the grand fundamental principle upon which a correct knowledge of the functions of the nervous system depends, is unquestionably due to Sir C. Bell;" Mr. Arnott, in Hunterian orations, may award him the meed of having made "the greatest discovery in the physiology of the nervous system for twenty centuries," and Dr. W. C. Henry may report to the third meeting of the British Association, that "this discovery is the most important since the time of Harvey:" but such assertions merely render their authors ridiculous, and move the mingled pity and derision of those conversant with the subject.

Let us return however from our digression, to the question we are treating of. Many men possess no knowledge, on the subject of Insanity, but none no opinions, and the misfortune is that too frequently the latter are clung to with a tenacity inversely proportionate to the stability on which they rest. Dr. Davey observes, and we cordially unite with him,

"It would be a perfect waste of time to enter into the various and contradictory statements, made both by physicians and lawyers, relative to the real *nature* of insanity; its characters and criteria; suffice it to say, and we do so without the slightest fear of a rational contradiction, that the general ignorance of the structure and uses of the brain, in a state of health, necessarily prevented all parties, whether medical or not, from making anything more than a very slight approach to the elucidation of those several phenomena which constitute disease."

Let those who have been accustomed to discourse very glibly of mania, monomania, dementia, &c. and who have themselves been under the illusion that each word represented an individual and specific disease, in the nature of which

they were necessarily as learned as in the etymology of its appellatives, listen to Dr. Davey:

"The term *insanity* conveys the idea of unsound mind, and in order to express its varieties, the words mania, melancholia, monomania, dementia, &c., are in common use. Such import no more than a very general notion of the character of the disease.... Disease of the brain, may either be confined to a part, or it may affect the whole; and the disease, or impairment of function, may be at the same time either the consequence of excessive or diminished action, and in any case it may be either functional or organic, either idiopathic or symptomatic. The indications of which several pathological conditions are those recognized by the general term of insanity. Now, disease of any part of the body, including of course the brain, is indicated by an interruption to its particular and healthy action; hence it follows that, if as we have shewn the brain possesses parts or organs whose functions consist of respectively, Caution, Veneration, Self-esteem, Firmness, Acquisitiveness, Destructiveness, Combativeness, Ideality, Gaiety, Hope, &c., it follows, I say, that a derangement of the *mind*--considered in the abstract—might be caused by disease affecting one, or two, or more of such functions exclusively. Herein consists the only clue whereby to unravel the mysteries of mental derangement, of, in one word, insanity."

What a thorough disgrace it is to the civilization of the present day, that lawyers should be heard in our courts of justice raking up musty precedents, and quoting as *authorities* the opinions of men who lived two centuries ago, and knew no more of the nature of insanity, than they did of electricity, magnetism, or the polarization of light, who in fact, neither recognized, nor understood, the possibility of any insanity but that of the intellect, and made the test for amenability to the law, consist in the possession of "as much understanding as ordinarily a child of fourteen years hath." Those venerable judges are not however to be blamed; they were men learned in their day—men who never perpetrated the absurdity, of allowing their own judgment to be fettered by the opinions of predecessors, who possessed less means of coming to a sound conclusion than themselves. Such indications of wisdom were reserved for the Britons of the nineteenth century, a race prolific in discoveries in physical science, but trammelled and bowed to the earth by the chains of opinion, and lamentably wanting in that sterling independence, and strong common sense, which characterized so many of their ancestors.

"If," observes Dr. Davey, "as Sir William Follett has assured us, the *law* does not hold that man irresponsible who labours under *partial insanity;* who has a MORBID disposition of mind, which would not exist in a sane person; then does *insanity* under no circumstances excuse the commission of crime; for this very reason,

that no *insane person* has every mental faculty diseased. I believe there is not *one* within the walls of Hanwell, even including the idiotic and fatuous, who does not retain some few powers of the mind, relating either to the intellectual, moral, or animal compartments. Every case of insanity, then, is more or less *partial*." . . .

"There are in the Hanwell Asylum, kings, queens, bishops, apostles, deities, &c., &c., almost innumerable. We have taken considerable pains to learn the real state of the minds of these patients; and our decided opinion is, that their several assumed personifications must be regarded only as a *morbid colouring* to their several deranged moral feelings; as a voluntary and tangible ideal of their innate, involuntary and morbid impressions. We have never seen but one case of the kind in which it has appeared to us that the patient had the slightest belief in her '*illusion*.'" . . . . . —"the speech and actions of the lunatic must be regarded only in the light of *symptoms* of the abnormal condition of the affections and propensities; which, under circumstances of *health*, as well as *disease*, impart *the character* to man. An apt yet highly painful illustration of the nature of our position is afforded in the condition of one suffering from hydrophobia. Though impelled to the most extraordinary and rabid conduct, the sufferer still retains a perfect *consciousness* of all he may do or say. We have observed this till within even a very short period of dissolution."

After reading the preceding extracts, the reader will be in a position to appreciate the irrationality, the absurdity, and the cruelty both to the individual and his relatives, of making '*consciousness*'—the extent of the impairment of the intellectual functions, &c., the test of insanity and measure of accountability. We trust Dr. Davey has given the death blow, to a doctrine so utterly based on delusion, and so pernicious and unjust in its effects. We shall conclude our extracts from his pamphlet—the whole of which we can assure our readers will amply repay perusal—by the following case of sudden temporary excitement of a single organ—Destructiveness—the patient preserving the use of all the other faculties unimpaired.

Only a few days since we were consulted respecting a young married woman, the subject of a *sudden and violent attack of homicidal mania*. She had eaten her dinner as usual, in the company of her husband and family. They had had no kind of dispute. The husband had hardly returned to his employment, ere he was alarmed by the sudden appearance of his wife. She ran towards him, in the most excited and frantic manner, beseeching him to take care of her child, or *she must kill it*. She carried it in her arms to him, and besought him to save its life. We saw her within a short time of this occurrence. The intensity of the paroxysm happily abated after a few hours, on the employment of suitable medical and moral means; and at this time she was occupied only with the contempla-

tion of the awful deed which had threatened her. Finding herself '*entraîné par un instinct aveugle,*' and that her moral liberty, her responsibility, was fast leaving her, she ran to her husband for protection. Had she not found him, the consequences would probably have been most serious. *Breathes there the man who would have held her criminal?* WE FEAR MANY."

Such cases are by no means rare, and but too frequently have a more fatal termination, and the fond mother recoiling with horror from the act to which she is nevertheless irresistibly impelled, imbrues her hands in the blood of her offspring. The deed once done, every tender maternal instinct rises in judgment against her, and overwhelmed with the violence of her contending emotions, she abandons herself to the most poignant grief and despair. But as if this were not sufficient punishment for the crime of being stricken by disease, man in his ignorance, comes forward still further to make desolate the family hearth, brands this unfortunate creature as a criminal, and drags her to the scaffold, and leaves—the victims of legal atrocity—a heart-broken family, blasted in reputation, a prey to disgrace, to associate the name of murderess with that of the authoress of their being. As long as such deplorable ignorance prevails every individual member of society reposes on the brink of a precipice. None can say, I possess immunity from disease—none can tell what futurity may bring forth, nor feel assured that the health, liberty, and spotless reputation he enjoys to-day, may not be exchanged for insanity, a prison, and the brand of criminality to-morrow. Surely this is a state of things which every man who possesses superior knowledge is called upon to struggle to remove.

The reflections which the recent agitation of the question of insanity has led us to make, have irresistibly impressed us with the conviction that the whole subject is one loudly demanding investigation, that nothing like precision is to be found in any views on it yet given to the world, but that first principles will have to be laid down and a nomenclature created, before we can hope to dispel the obscurity which at present envelopes it.

The distinctive character of the animal man, depends upon a degree of equilibrium (varying only within certain limits) existing between his various instincts. Let these limits be overstepped, and we have a being, *quoad* man and the circumstances by which he is surrounded, insane, or in other words, no longer governed by the ordinary motives which influence humanity; and whether this state be caused by congenital deviations in organs from the normal size, or by

disease unduly exciting or depressing their functional activity, the result is precisely similar. In the New Hollander we see, as the effect of organization, a degree of indifference to the future, and tendency to act practically up to the maxim, "sufficient for the day is the evil thereof," which, when produced by disease in a healthy Englishman, infallibly lead to a commission of lunacy being issued against him, and his property being placed under trustees.

Not a little of the obscurity which has hitherto pervaded the subject, and especially if judicially considered, has arisen from the extremely obscure notions which have prevailed as to the nature of volition and belief; leading in the one case to the notion *that the belief in an absurdity could not exist with integrity of the intellect*, and in the other to the doctrine *that no act could be committed without the consent of the will.* Now though our ideas of the mode in which the mental state termed belief arises, are still far from precise, yet we know enough to convince us that the preceding opinion is erroneous; that the result is controlled by the feelings; and that often no amount of intellect is sufficient to shake off the grossest absurdities when these are imbibed with the mother's milk. This may be to be regretted on some accounts, but perhaps it is essential to man's happiness that belief should not be the result of a purely intellectual action, but that powerful feelings should have a modifying influence, and thus induce a belief gratifying instead of painful to themselves; and here probably we arrive at the ultimate cause why man has been so constituted. Were he differently organized, we should certainly not have to lament that mental blindness which perpetuates all species of fanaticism, and renders the judgment of the majority worthless on subjects on which they once entertain strong prepossessions; but still undoubtedly man's happy state is that in which he firmly believes what he fervently desires, and unquestionably such is generally the tendency of his mind.

Equally erroneous has been the opinion which has prevailed, *that no act can be committed without the consent of the will*, and by consequence the application of the term "*diseased volition*," as designative of such cases of sudden tendency to violence as that of the female related by Dr. Davey. Will, properly speaking, is "the desire produced in the 'faculty of volition,' by the sum of the impulsions of the organs in favour of an act or volition, preponderating over those opposed to it. When the sum of the impulses of the contending parties is equal, there is no will, but a state of equilibrium and indifference; no preference for one act or volition beyond

the other, but merely balanced desires existing for both. The strength of the will, will be exactly proportionate to the weight by which the sum of the impulsions of one party exceed those of the other; whilst the weight of the whole impulsions will be determined by the number, size, texture, and state of excitement of the organs apprised through the intellect of being interested in the question under deliberation." Now if this definition be correct, as we hold it to be, then is it evident that a sudden ungovernable impulse towards an act opposed to all the other feelings has nothing in common with will, correctly so termed. Some adopt the following explanation of such cases. In their opinion, certain organs at the base of the middle lobe of the brain, whose function is the preservation of the individual, have the power of causing muscular movements without the intervention of volition, which may be justly termed instinctive; and they hold such a power to be essential to the safety of animals. Many observations incline them to the belief that the portion of brain immediately below Destructiveness *presides* over muscular action. But, however this may be, it is quite certain that a peculiar and intimate relation exists between the faculties; so much so, that it is almost allowable to say that the natural language of Destructiveness is sudden and violent muscular contractions, and hence when wrought up to a certain pitch of excitement, the acts of this organ are entirely removed from the control of volition.

Great as is the distance which separates the highest point of moral and intellectual endowment from the lowest grade of insanity, the intervening space is filled up with a countless host of gradations, each running so imperceptibly into its neighbour, that no broad line of demarcation can be drawn between them; and thus from the nature of things it becomes impossible that the want—so loudly expressed at the present day—of a satisfactory test of amenability to punishment can ever be obtained. We cannot allow the opportunity to pass without directing public attention to the instructive lesson this fact presents. How clearly does it show us, that in proportion as men diverge from truth and wander in the paths of ignorance and error, so will difficulties of all kinds be multiplied, and perplexing questions of casuistry arise, involving them in an inextricable labyrinth of doubts and inconsistencies, from which there is no escape but by abandoning their errors and recurring to correct first principles. Need we say in the present instance that the principles we allude to are those based on the great truth, *that the actions of man are the necessary result of his organization and the agency of ex-*

ternal objects,—that the only difference between the finest specimens of humanity that ever lived and the worst, has been that of organization and circumstances, over which neither had any control,—that merit and demerit are words without meaning when applied to the actions of a finite being,—and that many men deserve pity, but none punishment? What lessons of charity and forbearance does this benign doctrine inculcate! No sooner is it recognized, than what was before obscure becomes clear, and we cease to be shocked and bewildered by the painful alternative of being obliged to do violence either to justice or benevolence; and we see at once that we have only one simple object to pursue —*the safety of society, with the infliction of the least possible amount of suffering on the dangerous party consistent with effecting this object*: and an enlarged consideration of the question in all its bearings, will, we are convinced, announce to us the gratifying fact, that not only are these two results perfectly compatible, but that each is best attained by the same means.

To cerebral physiologists preëminently belongs the task of announcing on all occasions these important truths, because their science lays bare their foundations, and holds them forth to view with all the clearness of a syllogism: and that they should have remained so long in abeyance is a singular fact, and one for which the authority of Drs. Gall and Spurzheim is probably not a little responsible. Their observations on the subject amount to this,—that were man endowed with only one faculty, he could act only in one way, and would have no freedom of action; but that being endowed with a plurality of faculties, he has the power of choosing between a variety of motives, and is thus a free agent. A singularly weak argument, which altogether loses sight of the fact, that there is a law which determines his choice.

No effect can take place without a cause; and it is a necessary eternal law of organized being, *that preponderating desire shall always be the antecedent to volition, and volition always the sequent to preponderating desire.* Folios may be written on the subject of "*free will,*" but the question lies in a nut-shell; and all the interminable discussion which has arisen on it, has proceeded from the difficulty men have found in discriminating between the freedom which man has to follow his inclinations, and that absolute liberty to choose his own conduct, and consequently his own desires, which he has not. The query then—"Is man a free agent?" resolves itself into a question of definition. If free agency be defined to mean merely that a man is free to act according to his inclinations,

the query must be answered in the affirmative; but if the term be used in its usual acceptation, that is, implying that man is a responsible being, possessing not only the power of doing what he likes, but of *choosing his likings*, then has this finite being no such prerogative. Endow a machine with consciousness, and let each movement arise from the accumulation of a certain quantum of desire, and you have a man,—a machine endowed with unlimited freedom as far as the moving power being seated within himself is concerned, but no more free to act in opposition to his mechanism—his nature—than the stars are to shoot from the paths which nature has laid down for them to traverse.

X.

VI. *The Physician-Superintendent's Report of the Northampton Lunatic Asylum*, pp. 89. 1842.

The attention which has of late years been given to the subject of insanity, the increasing interest displayed in the treatment of the insane and the management of asylums for their reception, as well as the importance of the question of *responsibility*, as it concerns those afflicted with *partial insanity*, will explain our reasons for noticing the Report of Dr. Prichard; and which by the bye is rather a treatise on the subject than the mere *Report* of a public hospital.

We do so, however, not for the purpose of commending the excellency of Dr. Prichard's observations on the importance of public institutions, nor those on the advantages of the non-restraint system, nor on the utility of occupation and amusement, regarded as remedial means; but for the purpose of expressing our surprise—and we had almost said indignation—to find Dr. Prichard, the Medical Superintendent of the Northampton Lunatic Asylum, an advocate for *punishment*, for *animal revenge*. At page 80, are these words,—

"Common sense and *unsophisticated* humanity alike insist, that the delusions of the madman, and his conduct, shall stand in direct relationship to each other as cause and effect, in order to absolve him from criminality. If morbid impressions or ideas induced him to commit an act that they would justify if his data were true, he is clearly irresponsible; if otherwise, the reverse obtains."

If then, for instance, Daniel M'Naughten had forged a will, or stolen a handkerchief, though he had not shot Mr. Drummond, we have a right to infer that the evidence of Dr. Prichard would have consigned this unfortunate man to the treadmill or the hulks, and thereby have supplied an

additional and *real* source of cerebral irritation, only calculated to aggravate all the symptoms of insanity, and so progressively diminish the chances of cure and hasten the termination of the patient's existence. Is there one amongst our readers who will not sicken at the thought? We need not at this time explain that the views entertained by Dr. Prichard are too superficial to gain more than the attention of the ignorant.

If *modern* physicians, if *mad*-doctors particularly, persist in giving such evident indications of *insanity*,—for surely the *abortive* products of an active cerebration cannot be associated with a normal action of the brain,—how greatly are the unprofessional to be excused their inhumanity and ignorance in connexion with the subject here considered.

Dr. Prichard has yet we fear to learn the physiology of the great Gall. A knowledge of the uses of healthy matter none need be told must precede sound views of the varied phenomena presented by disease. In all morbid affections of the brain or its membranes, inducing insanity, however *partial* the diseased action, no matter whether restricted to this organ or to that, to the surface or the substance of the cerebral mass, it is impossible to define the marginal line of sanity and of responsibility; to say this act is the result of *disease*, and not that, and so on. As Dr. Davey has asked, "Who would venture to limit the phenomena of a local or partial disease of the liver, lungs, or heart?"

It is a very considerable source of regret to us, to know how few of the so-called authorities on insanity know anything of cerebral physiology. We hope that the attention of the public and the legislature will ere long be awakened to a sense of its great and indispensable importance to medical men, and that *then* the governors of our medical colleges will require all candidates for their several diplomas to possess a competent knowledge of this branch of physiological science. Until this course is adopted, we fear that we shall have to record many similar instances of medical ignorance and inaccuracy.

We must here take our leave of Dr. Prichard, but not without exhorting him to a more particular investigation into the nature and peculiarities of diseased cerebration than it appears he has yet attempted. That surgeon who probes only the *surface* of a wound, is incompetent to judge either of the extent or probable termination of the injury. We would advise Dr. Prichard to take the hint, and bear well in mind that—

> "Errors, like straws, upon the surface flow,
> He who would seek for pearls must dive below."

Y.

VII. *Cures of Epileptic and other Fits with Mesmerism.* By Dr. Elliotson.

"The mesmero-mania has nearly dwindled in the metropolis into ante fatuity; but lingers in some of the provinces with the *gobe-mouches* and chaw-bacons, who, after gulping down a pound of fat pork, would, with well-greased gullets, swallow such a lot of mesmeric mummery as would choke an alligator or a boa-constrictor." DR. JAMES JOHNSON, *Medico-Chirurgical Review, April 1st*, 1843. p. 577.

I. On June 16, 1838, a young gentleman, 16 years of age, was brought to me by his father-in-law from Wales, on account of epilepsy, under which he had laboured for *a twelvemonth*; and he was *none the better for medical treatment*.

The fits occurred once or twice a week, or once a fortnight; and consisted of sudden insensibility with violent convulsions, foaming at the mouth, frightful contorsions, suffusion of the face and eyes, the appearance of strangulation, biting the tongue, and at length a dead stupor. One half of the system, and generally the left, was not convulsed, but perfectly rigid, in the fit.

A minute before the fit, he would sweat, his eyes look dim and heavy, and his spirits become low. After the attack, his head always ached severely for the first quarter of an hour, but at the expiration of the second quarter of an hour he was as if nothing had happened; unless the attack had been severe, and then he would not be perfectly comfortable for the rest of the day, nor even the next day.

The attacks originally occurred three or four times a day. It is not unusual for epileptic fits to occur much more frequently at first than when they are established.

The first attack took place about half an hour after a javelin had fallen upon his head in a court of justice.

He could now never attend a place of worship or other assemblage of persons without a fit. Even the tearing a piece of cloth would bring one on, or any sudden noise.

Neither he nor his friends, living remotely in Wales, knew anything of mesmerism. Instead of writing a prescription, I without saying anything began to make slow longitudinal passes before his face. He had not suffered an attack for a fortnight, so that the usual period for one was arrived. In a minute or two he looked strange, and a fit took place. One leg kicked out violently, and then the other, repeatedly: one hand seized his cloak firmly, and the other also assumed the attitude of clawing, but was for a time perfectly rigid, and afterwards struck out like the legs. He made a disagreeable noise, partly of strangulation. His face was hideously contorted, his eyes staring and rolling, and his

head and trunk violently convulsed, and his face livid and covered with sweat.

I mesmerised him, and in five minutes he was still, though insensible for some minutes longer, just as happened ordinarily with him. After the fit, he had no head-ache, but giddiness and dimness of sight. I applied my hands at the back and front of his head, and it began to ache. I then mesmerised him again for five minutes, when the pain ceased, and he said his giddiness and dimness of sight were much less than usual after a fit.

I advised that the cure should be attempted with mesmerism, and mesmerism only, stating that medicines were not likely to be of any service. Medical men know perfectly well that, however long they may deluge their patients with filthy drugs and torment them with setons, issues, blisters, and that most painful thing, tartar emetic ointment, they use all their drugs at mere random, being completely out at sea, and their patients at the end are rarely any better for all this, and sometimes the worse. The patient and his father-in-law at once consented, and I directed them to Mr. Symes of Hill Street, Berkeley Square, who, knowing the truth and power of mesmerism, employs it in disease just like any other remedy.

From the day that I mesmerised him he never had another fit. The following is a letter which I received from him at the end of nearly a twelvemonth.

"*W*———, *M*——*shire*.
"April 3rd, 1839.

"To Dr. Elliotson,

"Dear Sir,—Having neglected writing for so long a period I am almost ashamed of now addressing you, but hope you will excuse the delay. I think I should really be ungrateful, knowing you have so many enemies with respect to your mesmeric practice, were I longer to delay sending you the long-promised account of my health. A case so clear as that of mine cannot call for any argument. I have not had the slightest attack of my old complaint since I left London; in fact I have scarcely given it an opportunity, for my time has been principally occupied in the sports of the field, for the purpose of trying to establish my health. I expect I shall not be in town for some time; but should you think it advisable (providing it would be of any benefit to the practice) to make use of my name in private, you are perfectly at liberty to do so; likewise the name of my step-father (Mr. T. Y.), the gentleman that was with me when I first consulted you. And conclude, my dear Sir, wishing you every success in the practice, as it has been of very great benefit to me, and remain,

"Your most obedient and humble servant,
"R. G."

Three years afterwards (in 1841) I wrote to him to enquire how he was going on, and he answered that if he was confined much in his office, (he was articled to a solicitor,) his spirits

drooped and his head became uncomfortable: but, if not, he was perfectly well.

He called upon me a few months ago,—now at the end of *five years*, in *perfect health*. He informed me that once, on losing a brother to whom he was greatly attached, he suffered head-ache and giddiness; and, while the corpse was taken out of the house, he was so overcome as to completely lose his consciousness for a short time, but had not the slightest convulsion or appearance of epilepsy.

The phenomena which Mr. Symes produced in this young gentleman were very striking. He fell into sleep-waking: he slept and walked and talked: but his cerebral functions were curiously disturbed in this condition. I have mentioned in my pamphlet upon *Surgical Operations without Pain in the Mesmeric State*,* that in sleep-waking the intellect and feelings may be little changed, but that they may experience all the degrees and varieties of change observed in them in disease, and the various intellectual faculties and feelings experience them in various proportions. Some become very dull, some very acute, some perverted, so that the patient may be variously eccentric, delirious or mad; or, on the other hand, variously childish and fatuitous: and at the same time in some points excessively clever. From ignorance of this, persons often set down a most interesting case of sleep-waking as a piece of imposition; and benevolently compassionate the mesmeriser, who is so enthusiastic and blinded as not to see as clearly as they do, and suffers himself, though a most amiable and otherwise sensible person, to be under an illusion. Kind and enlightened friends! The ignorant crowd of Abdera told Hippocrates that he would find Democritus deranged; for the poor man absolutely thought insanity was an affection of the brain, and there looked for its cause.

The youth was mesmerised daily till the beginning of October, and then less frequently during that month; after which it was altogether discontinued and he returned home. Had he not lived at such a distance, I should have advised his being mesmerised once a week or fortnight for several months longer; and indeed whenever he felt the least languor or uneasiness of any sort in his head. For persons who have once had a severe nervous affection, whatever its character, are subsequently liable to occasional languor, loss of appetite, lowness of spirits, and uncomfortable feelings in the head and other parts; and a little mesmerism readily dissipates all these symptoms, and restores the strength and spirits in a

* pp. 35—38, 42, 43, 44: and *Zoist*, No. III., p. 323.

remarkable manner, beyond what all physic, food, and even fresh air and change of air, will do. (See above, pp. 337-8.) Medical men in their obstinate ignorance may smile at the statement; but they forget how *they* deserve to be smiled at for their random administration of drugs and their useless directions of all sorts to too many of their patients, who buy experience of the imperfection of the art, and of the shallow and senseless floundering about of the most popular doctors from one mode of treatment to another.

I several times saw him mesmerised after the sleep-waking had been established, and witnessed the phenomena which characterized it, and which I shall detail from Mr. Symes's notes.

Two days after I had mesmerised him, Mr. Symes began. Passes were made downwards, with both hands alternately, before the head, trunk, and lower extremites. In five minutes the eyelids began to open and shut convulsively: the head was put back against the chair with the fingers, and the patient was asleep. The lower extremities became extended and rose from time to time convulsively, and grew very rigid; but the movements were tranquillized and the rigidity dissipated by passes with contact along the limbs.

Mr. Symes pointed his fingers towards the patient's hands, and made drawing movements upwards. Soon the hands and arms rose convulsively and became stiff: but were tranquillized and relaxed by downward passes with contact as the lower extremities had been.

The trunk then became rigid and bent backwards, in other words, opisthotonos took place; and this also was removed by passes downwards along the back and front of the body.

On passing the thumbs a few times along his eyebrows outwards, he awoke partially; but, on these passes being discontinued, he fell asleep again. He was allowed to sleep for a quarter of an hour, and then awakened by blowing in his face.

Outward passes on the eyebrows would equally have awakened him: and blowing in his face would have had the same effect at first as the outward passes had. Both are in general equally good; and their union sometimes expedites the wakening. Outward passes at a less or greater distance before the face or the whole person will sometimes awaken,—and even behind the person. When blowing fails, it in some instances succeeds by our opening one or both eyes and blowing on it or them. I have awakened some patients by merely opening one or both eyes with my fingers. Others I have

awakened by making the outward passes with my thumbs on the head, or on the upper part of the chest. Some can be artificially awakened in some peculiar way only, discovered by accident or pointed out by themselves in their sleep-waking; as I mentioned in the last number, p. 313. But all, I believe, will awake spontaneously if left alone; and it contributes much to the cure of disease and all the good effects of mesmerism, if the patients sleep as long as possible, and be left to awake of their own accord. See above, p. 310.

19th. When he went into the room to-day, Mr. S. was mesmerising another patient, an elderly lady, behind whom he was requested to sit at the distance of about two yards. The manipulations were directed to both the other patient and him. In ten minutes, he began to wink and his eyes half closed. As these effects did not increase during five minutes more, he was requested to draw his chair a yard nearer. In another five minutes the eyelids opened and shut very strongly and rapidly, and the head inclined backwards. Mr. S. gently pushed the head back against the chair with his fingers on the forehead, and kept it there a few seconds; and the patient slept and was perfectly quiet. Mr. S. pointed with his fingers towards the feet, and then towards the hands, with the effect of the same convulsions, rising, and rigidity as the day before, and the opisthotonos recurred: and all were removed equally as before by downward passes with contact. The eyes were closed, and, on the upper lids being raised, the pupils were seen dilated. His pulse was 64; and his hands cold. After drawing the thumbs two or three times along the eyebrows outwards, movements were made upwards with the tips of the fingers before the eyes without contact, as if to raise the lids, and they rose and closed again convulsively several times: and, after having been held up with the point of the finger a second or two, they remained open for about a minute and then closed spontaneously.

The elevation of the lids by the upward movements of the points of the fingers before them, and indeed the direction of the eyes this way or that at pleasure after they were open, we had all witnessed times innumerable in the Okeys, just as in this youth who was quite ignorant of mesmerism; yet *they*, forsooth, were impostors!

The convulsive movements of the limbs returned several times, but were easily quieted by smoothing the limbs down as formerly.

Observing the lips move, Mr. S. spoke to him, and he made an effort as if to answer, but could not, on account of a spasmodic closure of the jaws, till a few passes were made

with the fingers upon the outer part of the cheeks and jaw in front of the ears.

This spasmodic lock-jaw is very common in the mesmeric sleep or sleep-waking; and sometimes remains after the patient is awake. The circumstance should be known, because patients who would speak in their sleep-waking may thus be prevented, and the reason not be suspected. Sometimes they do not hear till a finger has been pointed into one or both ears, or transverse passes made opposite the ears, or the ears breathed into. The jaw may be relaxed as this patient's jaw was; or by holding the fingers flat upon each side of it; or by pointing the fingers on it at the same spot; or by breathing gently on it, or behind the ears; or by applying something cold; and probably by other methods.

The jaw being thus relaxed, Mr. S. again addressed him, and he began to mutter and talk incoherently, like a person in disturbed common sleep.

The usual means of waking people, such as pinching, pulling, pushing about, did not wake him. His father-in-law tried in vain to wake him thus; but it was easily accomplished by blowing a few times in his face.

June 20th. He was desired to sit down at the side of the other patient whom Mr. S. was mesmerising when he entered. Mr. S. continued to make the passes before the other patient, and merely directed his unoccupied hand towards the youth's forehead, at the distance of about a yard. In five minutes he was asleep. Convulsive motions of various parts occurred from time to time, and were readily subdued as before. Mr. S. allowed him to sleep an hour, and then took his hand and began talking to him. He answered rationally, but rather childishly, and laughed childishly. When told to go away, he attempted to rise. In answer to questions, he replied that he saw Mr. S.; but, when a watch was held before his face, he declared that he could not see it, and did not know what it was, but he heard it; and when asked what it said, he answered laughing, "Tick, tick, tick." Still he could not tell what it was. On his hand being pinched, he answered that he felt nothing: but when his hair was pulled, he turned childishly aside, laughing, and saying, "Oh, don't pull my hair;" and the same when his arm was pinched.

In the mesmeric sleep-waking, patients sometimes feel no mechanical violence; some feel pressure, but not pricking or cutting: and some feel in one part and not in another. At this moment I have a patient who, in the second degree of mesmeric sleepwaking, knowing every person, the place, the time, having no imperfection of mental function, and differ-

ing only from her natural state in being no more reserved to me than to one of her brothers or sisters, never saying Sir, as she always does when awake, has no sense of mechanical injury below the elbows and knees; although, when in the first degree of sleep-waking, which is really a dreamy state, in which she mistakes the person and time, and generally the place, she has perfect sensibility throughout. Another, in the second degree of sleep-waking (and she never falls into any other), has sensibility only in the face and head. A third, who has never got beyond the first degree of sleep-waking, though brought into it now above two years, feels no lower than the neck. Another, who has never got beyond the first degree, feels mechanical injury in no part of the surface. Yet all these feel temperature—heat or cold—far more acutely than when awake; and some of them complain of the slightest pressure, though none of pinching, pricking, &c. The seat of insensibility in some will vary at different times: insensibility extending more or less at different mesmerisations, and parts being insensible at one time which are sensible at another.

But the reason of this patient declaring that he did not feel when his hand was at first pinched, arose not from this being the fact, but from a disturbed state of his mind. He really was always found to feel everywhere; but, if anything was asked him respecting himself, he invariably answered in the negative, as we shall see farther on.

Mr. S. opened the youth's eyes and enquired if he saw. He looked around, but not at the parties, who were three in number, and said, "One, two, three, four, five, six, seven, eight, nine." Mr. S. held a bird before him, and asked how many birds he saw. He replied "One." Mr. S. held up one finger, and, on being asked how many fingers he saw, he replied "One." He was awakened by blowing two or three times in his face.

21st. His hand was put, without effect, for eight minutes into the hand of the other patient, who was partially under the influence of mesmerism. Mr. S. then took hold of their two hands with one of his own, and continued to mesmerise the other patient as before, for two minutes; and then made passes before each at the same time, with a hand to each, and eight minutes more elapsed before the youth fell asleep. He was allowed to sleep forty minutes. Spasmodic movements occurred spontaneously; but Mr. S. could induce them in any part at pleasure by pointing his fingers towards it, and readily calmed them by longitudinal passes with

contact. Then Mr. S. aroused him somewhat by two or three outward passes on the eyebrows, and addressed him.

This plan is often very useful when sleep-wakers are too soundly asleep to answer, and I learnt it in treating Elizabeth Okey. The degree of sleep frequently varies. The patient being well awake, if I may so speak, in the sleep-waking; then becoming sleepy, nodding the head, and answering imperfectly, and perhaps so deeply asleep that nothing is noticed, and he may snore and fall; and then lighting up again. When the sleep predominated over waking in the sleep-waking state, we used to make the outward passes on the eye-brows of Elizabeth Okey, and she would open her eyes and be sensible again of our presence and converse with us; and in the midst of this doze off again into unconsciousness unless we repeated the process. If we made the passes too long or too strongly, she would wake outright.

After having thus lightened his sleep, Mr. S. was some time before he could obtain an answer; and then it was as from a person asleep. Mr. S. tried to make him walk, and he got upon his legs, but his knees bent under him. When asked if he could see, he answered "No." He seemed to hear much better after Mr. S.'s fingers had been directed towards his ears. Mr. S. next by means of the usual upward passes opened his eyes, which then remained wide open as if staring, and fixed, so that if told to look at any thing he turned the whole head; and the pupils were dilated and slightly converged, and he saw everything double. He could not distinguish color, and did not recognize his father-in-law. At first he called a book a stick, but afterwards called it a book, or rather two books. On first looking at his own thumb, he saw only one; but presently said there was a little one come by the side of it. He said he would walk on the morrow. When asked how many miles he could walk in an hour, he replied, 16½, or more, 17, 15, 15½, &c.

In the sleep-waking of this patient, there was thus a great disturbance of the mental faculties; a degree of imbecility. From ignorance of the variety of condition in the sleep-waking state,—that all the faculties may be entire, perhaps some of them clearer than in the natural state, and merely less reserve exist than usual, and perhaps new faculties be developed; and yet that there may be a diminution of some faculties, or a derangement of them, and that the unsound condition of the faculties, whether of the intellectual or of the affective, may be of the nature of insanity or imbecility, or of the nature of both,—(as I said at page 409,) persons, who might have been

expected to know better, fancied this sleep-waker to be an impostor. My friend, Mr. Atkinson, had a patient, a poor girl who had lost an arm, and in whom the stump shook violently, and could not be stopped by all the means adopted in hospitals, but whom he cured by mesmerism; and she in her sleep-waking had childish ways; though from time to time she would rise into an extasy, and display in succession such phenomena of affection, veneration, hope, joy, and distraction, standing entranced in silence, as made Mr. Rogers the poet reply to a literary friend who asked him if she did not remind him of Guercino—"Say not Guercino, say Raphael; I fancied she was a being of the skies, and we all creatures of earth at her feet." Yet a celebrated delineator of nature who saw her, and who I will venture to affirm never witnessed by any actor such an exquisite delineation of feelings, pronounced her an impostor, and me under an illusion, under which I had been indeed for six years. The total ignorance of people qualifies them to pronounce poor innocent patients to be rogues, and the well-informed to be fools. So it has always been, and the ignorant have died off, and their ignorance and absurdity, having inflicted all the evil possible, been forgotten with them, to be resumed and made mischievous on other subjects by other persons. Remain stationary and agree with the slaves of imitation and habit, adhering to all the nonsense you learnt from other slaves of imitation and habit before you had faculties or knowledge to guide you, and you will be a very sensible and a very respectable person.

The youth complained of head-ache, and, Mr. S. placing one hand on the forehead and the other on the occiput to remove it, he partially awoke for a few moments. He was then awakened completely by having his face blown upon; and still complained of the head-ache which, however, ceased on Mr. S. placing one hand on the forehead and the other on the back of the head. During the preceding night he had been very miserable and had a head-ache; and this he ascribed to his not having been "stroked down" before he left Mr. Symes's house.

Patients often have the head-ache or something uncomfortable after waking, which breathing on the part affected, making transverse passes upon it or before it, passing the hand along it, or laying the hand upon it, generally removes. Patients should be instructed always to complain of any uncomfortable feeling left after mesmerisation, in order that they may not be tormented with it.

22nd. Sent to sleep in *three* minutes: answered questions

and saw double as before. By tractive movements at a little distance, his arms, legs, and trunk were drawn about at pleasure.

Tractive movements were made above his head, and this was drawn up as if by a rope. We could draw the Okeys up in this way against all the exertions of their will, and draw them upon their feet involuntarily when lying horizontally on the floor.

The youth slept an hour and a half in spite of all kinds of loud noises, shaking, pushing, &c. He shook his own hand when Mr. S. desired him to shake hands. He could not be made to stand up, so sound asleep was he. Eight or ten passes of the thumbs upon his brows half roused him, but he fell asleep again as soon as they were discontinued. He awoke when his face was several times blown upon: but, feeling not thoroughly awake from the first few puffs, he asked Mr. S. to blow again, and then became wide awake. He complained of giddiness, which was at once removed by Mr. S.'s hands being placed upon the forehead and occiput.

23rd. Was sent to sleep in *one* minute, and allowed to remain undisturbed for forty minutes. In addition to a repetition of previous experiments, Mr. S. standing in a chair drew him out of his chair by tractive movements above his head to the ceiling; and then by tractive movements drew him after himself all over the room. Mr. S. opened his eyes as previously, and, standing before him at the distance of a yard, made various movements, all which the patient imitated: raising his arms, folding them together, putting his thumb to his nose, chin, &c., opening his mouth, raising one leg. His arms were drawn up and left extended and rigid for four minutes: at the end of which time they began to tremble. A gentleman present used considerable force to pull them down, but in vain.

When his eyes were closed, Mr. S. could draw up his arms and legs, but not bring him to imitate motions or positions; nor did he imitate what was done behind him, if even his eyes were open. Yet when his eyes were open and Mr. S. stood before him, and he imitated, he did not appear to look at Mr. S. (See above, p. 317.)

When lifted on his legs, he could not stand, they giving way under him; yet, when raised mesmerically, that is by tractive movements at a greater or less distance, he would both stand and walk about firmly.

24th. Mr. S. sent him to sleep in *less than a minute* by pointing the fingers towards his eyes at the distance of an

inch. A little mesmerised water put into his mouth, while asleep, caused his tongue to be convulsed; and he made a face as if it was nasty.

25th. Sent to sleep by a medical friend in Mr. S.'s absence: so that this was not one of those cases in which only one person can mesmerise a patient. Indeed it turned out that any body could mesmerise him.

His susceptibility, we observe, increased rapidly.

26th. After being sent to sleep in *one* minute and awakened at the end of three quarters of an hour, some mesmerised water put into his mouth produced no effect. An attempt to send him to sleep again required many minutes, and then the sleep was so deep that he could not be awakened for a long while.

I have not found any regular proportion between the length of time required to produce sleep and the length of the sleep. A long mesmerisation often produces but a short sleep, and some are in a second, by one pass, sent into a sleep for hours. Some sleep the more soundly if still mesmerised while asleep: others sleep none the longer or more deeply for it, at least at that time, though they may ultimately become the more susceptible.

27th. To-day it was *ten* minutes before he went to sleep. He seemed endeavouring to resist the influence as much as he could; and several times, when nearly off, he awoke with a sudden start. He slept one hour and three quarters.

28th. Not mesmerised.

29th. Asleep in *one* minute.

30th. Asleep in *one* minute.

In addition to the ordinary experiments, which Mr. S. made every time, a piece of mesmerised sugar was put into his mouth. He presently began grimacing, just as when water on a former occasion was put into it, and he spat the sugar out again and again, and the lips and tongue continued in motion for some time afterwards.

If addressed about any part of his body, he denied that he had it, and his denial was in the language of childhood, as though he had gone back to the state of his infancy. Thus,—if Mr. S. said, "Give me your hand," he replied, "I ha'nt got no hand—got no hand—got no hand—got no hand; now you know I ha'nt got no hand;" and made a sort of grunting noise: yet if his hand was pinched, he cried out, and, when repeatedly pinched and urged to tell where he was hurt, would answer correctly.

July 1st. He was brought to my house, and I myself mes-

merised him. By a few passes he went fast asleep, with his eyes closed.

Mr. S. went up to him, and he then followed Mr. S. about the room, and all over the house, like a child that would not be left. He was not satisfied with following and being near to Mr. S., but pushed against him when standing still or sitting; endeavouring, as it were, to be in the very same point of space, and, as soon as he had pushed Mr. S. away from the spot where that gentleman was, he still pushed against him to occupy the fresh spot. The same thing once was manifested in Master Salmon's sleep-waking, mentioned above at page 324.

Whatever Mr. S. did, he did. Sat down, walked, kneeled, stood on one leg, ran up or down stairs, put his leg over the balusters, assumed all sorts of attitudes, lay along a table, got under the table, precisely as Mr. S. did, and as near to Mr. S. as possible. Then, as soon as the desire to imitate was satisfied, the attraction would break forth, and he would push against Mr. S. again; endeavouring to sit in the same chair and push Mr. S. out of it, and, as soon as he had pushed him out of it, pushing on again.

In his sleep-waking his face was flushed; he was, like Master Salmon, fair, and had light hair and blue eyes, and his cheeks became very red and his eyes rather suffused. I observed that his eyes converged, so that he had a slight double squint in his sleep-waking state, though in that only. He denied everything in the same hurried manner as already mentioned. For instance, I asked him if he was asleep; and he said, "Sleep, sleep, what's sleep? I've got no sleep; you know I've got no sleep; now you know I've got no sleep;" and half grunted. I could make him follow and imitate me a little; but, if Mr. S. approached, he soon deserted me for that gentleman.

This I have noticed in other cases. For instance, last week, a friend mesmerised one of my patients, whom any one can send to sleep by two or three passes: I, by one pass. He made tractive movements before her, and she at length slowly rose and followed him about; but when I, who had habitually mesmerised her for months, went near her, she invariably left him for me; and, if he then repeated his tractive movements and thus drew her towards himself, so that she followed him, I had only to make tractive movements also and she left him again for me.

A mesmerised sovereign was put into his hand, which immediately closed tightly upon it. By doing as I had always

done with the Okeys,—pointing to the hand with one or more fingers, the same result followed as did in them,—the hand opened. He knew nothing of the Okeys, and this phenomenon of spasmodic contraction of muscles ceasing—of closed hands or eyes opening by pointing the finger at the part, was shammed in them, say the mass of medical men, and for no other reason than because Mr. Wakley chose to say so. Mesmerised water put upon his lips or the sides of his nose, set those parts in motion, and caused him to rub them hard and pettishly as if much annoyed. It seemed that the simple contact of the sugar or water annoyed him; for he was very excitable.

July 2nd. He complained of head-ache before he sat down to be mesmerised. His eyes began to tremble in a quarter of a minute, and in *three quarters of a minute* from the first he was sound asleep, and was left asleep for an hour.

A mesmerised shilling put into his hand produced agitation of the part and distress in the countenance: placed upon his under lip, it set the lips and tongue in motion: when placed upon his head, it caused agitated movements of the whole head. Mr. S. wetted his own finger with saliva and touched the back of his hand with it, and he presently began to rub his hand violently with the other; and the hand and arm were at the same time agitated, and he moaned, and his countenance expressed great distress for a minute or two, till Mr. S. quieted him, though with difficulty, by wiping his hand and stroking down his arm.

A mesmerised sixpence was placed upon a fold of the bosom of his shirt, a full inch from his body, but in half a minute convulsions of the whole trunk supervened.

Mr. S. wetted with saliva a piece of paper less than half an inch square, and placed it on his boot, and in half a minute he began to kick his leg about and rub it with the other, struck and rubbed the inside of the lower third of his thigh with his hand, and cried out that something was running into his thigh; his countenance all the time expressing great anguish, and it was with much difficulty that he was tranquillized. Mr. S. again wetted his own finger and applied it this time to the patient's lip: motion of the tongue and jaw took place, and he several times bit his lip so hard that the marks of his teeth were left in it. He appeared in such distress and the convulsive motions of the legs returned so frequently that Mr. S. endeavoured to awake him, but in vain. The respiration was at this time extremely slow. After the lapse of several minutes, he spontaneously fell into his ordinary calm sleep-waking, and, on his face being but once

blown upon, awoke, but with a severe head-ache; which, though he had complained of it before he sat down, he had not complained of while in the mesmeric state. The head-ache was presently removed by placing the hands upon the front and back of his head.

3rd. He was placed two or three yards behind another patient, whom Mr. S. was mesmerising, and by nothing more he fell asleep in two minutes and a half.

The same experiments with the same results were made as yesterday.

While under the influence of the mesmerised shilling and saliva, the respiration was again observed to be slow, and ascertained to occur but 4 times in a minute, and his pulse was 104: each respiration took place with a loud noise. Afterwards, when he was calm again, the respiration rose to 20, and the pulse fell to 80.

He followed Mr. S. up and down stairs, and did all as when at my house.

4th. He was placed seven or eight yards behind the other patient whom Mr. S. was mesmerising, and fell asleep in two minutes.

The eyes never closed at any mesmerisation, till Mr. S. placed his own fingers upon the forehead.

The coins and paper were not wetted, nor intentionally mesmerised to-day, though touched; and they produced the convulsive movements, but less violently.

He complained of great head-ache and stiffness on waking, —a common result of the application of metals.

5th. Not mesmerised.

6th. Experiments were made to-day with wetted paper; and, on being awakened, though always perfectly ignorant of all that happened during his mesmeric state, he complained of an unpleasant sensation of tickling on the part of his hand which had been wetted with saliva, and of his foot upon the boot of which a small piece of paper wetted with saliva had been placed.

7th. Asleep in *half a minute*.

The scrap of paper wetted and placed upon his boot caused an expression of suffering, and motions of the head occurred, but scarcely any of the foot. Mr. S. touched his hand with saliva, and this was soon agitated, and then the agitated motions commenced in the foot. The whole body became stiff, and rigidly bent backwards. The respiration sank to *three* in a minute. On awaking, he complained of tickling in the hand and foot upon which saliva had been placed.

8th, 9th, 10th, 11th, 12th, 13th, 14th. The same results: and he was frequently observed to smile when anything ridiculous was said or done.

15th. He was brought to my house, and placed in a chair with his face close to the wall, and told that he would be mesmerised from behind; but we stood at the other end of the room and did nothing. In half a minute his hand twitched and in two or three minutes he was asleep. His susceptibility had become such that mere imagination was now sufficient to induce sleep, as I pointed out above at pp. 312, 313, but not so quickly as when passes were made.

The mesmeric state was genuine, for his body was powerfully drawn back, and motions of different parts induced, by passes made in silence at a considerable distance behind him.

Ridiculous things said to him made him smile, and, after being teazed for a considerable time, he began laughing in a childish manner, and said in a pettish tone, "You sha'nt teaze me."

Mesmerised money and paper produced the usual effects, when placed under or upon him even without his knowledge. When I avoided mesmerising them first, the agitation was the same and he tossed about in his chair, if he knew that they were there: but not if he was ignorant of their presence. Imagination thus producing what mesmerisation did when there could be no imagination.

16th, 17th, 18th, 19th, 20th. Mesmerised daily

21st. To-day he fell asleep in three minutes, Mr. S. sitting at a distance of several feet and looking carelessly at him.

To-day, when he was asleep, Mr. S. placed a bandage over his eyes, so carefully that he could not see by any possibility, and then obtained by tractive movements various actions of the hands, feet, head, and body, but not so readily as when the eyes were uncovered, and more especially when opened. He had a strong propensity to imitate, and partly saw, and partly possessed a degree of occult power of knowing without sight what took place. On this fact see my observations above, p. 317.

He would now stand up sometimes without any attempt on the part of Mr. S. to raise him by tractive movements; especially if Mr. S. took his hand and slightly drew it, as if rather to hint to him to rise than to pull him up. He went about the room upon his knees to-day like a child. After the convulsive movements produced by paper wetted with saliva upon his head, he dropped out of his chair upon the floor dead asleep.

For some days past, the convulsive and other movements have taken place spontaneously, without any application of saliva or mesmerised paper or metals, or pointing or drawing, though less forcibly. I have frequently remarked the great effect of habit in the mesmeric state in repeating effects when the original cause was no longer applied. The occurrence of even mesmeric sleep when the habitual mesmeric process is not employed, and the patient believes it is, must, though dependent on fancy, be greatly assisted by habit.

22nd to 28th. Similar phenomena took place every day.

His susceptibility was extreme, so that sometimes he was sent to sleep and sleep-waking by putting mesmerised sovereigns or a gold watch into his hand: sometimes by looking at him; and in the latter case his eyes did not close till a finger was placed on the forehead, they converging, however, just as when they had closed and been opened by mesmeric means.

29th. He was brought to my house and mesmerised. What we did behind his back, he imitated, just as the elder Okey did, whom he had never heard of. If, behind him in silence, I opened my mouth, he opened his; if I put the end of one thumb to my nose and of the other to the end of the little finger of that hand, he did the same; and so of other movements and positions. He imitated and followed and drove against Mr. S. exactly as when at my house on the 15th.

30th. Mesmerised by Mr. S.'s pupil.

31st. By Mr. S.

Aug. 1st. While Mr. S. was mesmerising another patient he came in,—sat down at the distance of a yard and a half from Mr. S., to one side and rather behind, with his face to the window, while Mr. S.'s was turned in an opposite direction; but in two minutes he was asleep with his eyes open.

This frequently happened with the Okeys. One day, Lord Brougham and Mr. Sheil went to see them, and begged that Elizabeth Okey sitting before them might have nothing done to her. I told them that from her extreme susceptibility she would go to sleep, through imagination or the mesmeric influence of those around gazing at and being close to her. She presently fell sound asleep, and I told them that they must wait for the other facts I had to shew them, if they desired a proof. So Elizabeth Okey, at Mr. Wakley's, had him standing before her, and one of his sons on one side and one of his reporters on the other, all as close to her as they could be without contact; and, because she fell asleep as a matter of course in her high susceptibility, and because while

sitting thus still and thus closely acted upon by the influence of three persons, Mr. Wakley would rub a piece of lead upon her hand, which never alone affected her any more than it would a post, he declared she was an impostor. This too was the spontaneous explanation given afterwards by herself in her deep and to some degree clairvoyant sleep-waking. There was also another circumstance of which and its importance he was ignorant,—that he continually put the lead in contact with mesmerised nickel; as I mentioned in my farewell letter to the students.

The youth had gone to sleep with his eyes open as usual. Mr. S. had hitherto closed them by placing the point of a finger upon his forehead; but now tried pointing at them, and, though at the distance of a foot, this succeeded.

Mr. S. sat down behind him at the distance of a foot, with his own face towards his pole, and made several motions, &c., which he imitated. Sometimes when Mr. S. made one motion, he at first made another, but appeared dissatisfied and went on trying till he imitated Mr. S. correctly.

This again was what we had all seen in Elizabeth Okey. What she did in imitation of our grimaces, attitudes, and movements behind her, she did very slowly, and with great seriousness, as if deeply anxious, often erring at first, and then correcting herself till she gave the correct imitation, and then she remained still.* It is striking to notice the anxiety of the patient to be correct; the seriousness and even sighing that attend the slow and silent efforts; the annoyance felt when he finds himself imitating incorrectly; and the repose and expression of content as soon as he feels that he has succeeded in being accurate. These experiments require extreme care. For, as I formerly mentioned, habit has great influence, and an attitude, grimace, or movement once made, has a powerful tendency to come out again when the patient is again set upon imitating; and this whether all is done evidently by an occult power or with the eyes open. Before the right thing is accomplished, therefore, a wrong one formerly executed is frequently done; and the more things have been done before, the more old movements, grimaces, &c., are likely to manifest themselves. Again, the effect comes often *very slowly*; and, if ample time is not given, and the attempt to bring the patient to imitate a particular thing is relinquished as hopeless, and another given him to imitate, the first may come out while the second is given. Ignorance of all these things united with impatience has spoilt many an

* See above, pp. 190, 317, 320, 322.

experiment of this nature, and led persons to ridicule this wonderful branch of the subject, and consequently the whole subject.

Elizabeth Okey exhibited these phenomena at an early period very remarkably; but after a time they declined and then ceased, and could never again be produced. They were decisive of the truth of her case. Had she been an impostor, she would not all at once have displayed those phenomena in perfection, and then become less able, and at last ceased to display them; but would have become more and more perfect in her art. And how often were not these beautiful experiments spoilt by the interference of bystanders, who, instead of remaining respectfully still as at any other philosophical experiments or lectures, would on each side of her and behind her begin giving her something to imitate, and, not finding it imitated immediately, give her something else for imitation; and, when something came out which they had given to imitate previously, but had relinquished for a new grimace or movement, they were ignorantly dissatisfied: and in fact, sometimes nothing at all came on account of the confusion of impressions which they all made. When a thing is given for imitation, it should be continued till it is imitated, and not be changed for another impatiently. This youth afforded a beautiful confirmation of Okey's truth,—though the truth of these phenomena in her was indeed self-evident. When I saw this youth, how pitiable did those who despised the self-evident facts of the Okeys at the hospital appear to me.

To-day the youth exhibited a degree of clairvoyance. Mr. S. took out his own gold watch, and held the *back* of it at the distance of three or four inches before his eyes, which were closed, and asked him, "What o'clock is it?"

"How can I tell? I've got no eyes."

"Oh, but you can see without eyes."

"No I ca'n't: I can see no watch."

"Well, but try. I am sure you can see if you try."

"Why now I ca'n't see. Oh, yes, *(with a slight start,)* now I see. It has only one finger,—the finger has got a hole through it." (This was correct). "Yes, now there are two fingers; a great finger and a little one. The great one is between the two strokes and three strokes, and the little one is just by the twelve." It was about thirteen minutes past twelve.

A gentleman present took his own gold watch from his pocket, and Mr. S. held the back of it before the patient's closed eyes, but he said he could see nothing. Mr. S. breathed and rubbed his fingers upon it several times and again pre-

sented it as before. He exclaimed, "Oh, I see the watch. I see one great long finger as long as that;" (putting his right forefinger upon his left half way between the second joint and the knuckles;) "and the other finger is a short one, and that has got something sticking out across behind the top." (This was correct, and he had certainly never seen the watch before.) "Oh, and there is another one below, and that keeps going round."

"Well, but what o'clock is it?"

"Oh, the long finger is between the one and the two, and the little finger is pointing to the twelve." It was seven minutes past twelve by this watch.

His father-in-law now took out his watch, and Mr. S. held it like the others. For a long while he said he could not see it. At last, he cried out,

"Oh, I see something now. It is not like a watch. It is black, and not like the others." This watch was silver. After some time, he said,

"Oh, I see the fingers now, but I ca'n't tell what time it is."

After much pressing he said, "The long one is at the four and the short one between the one and the two." It was twenty minutes past two by this watch, which had been purposely altered.

"Are you sure the short hand is between the one and the two? Look again."

He fell back in his chair fast asleep.

How beautifully accordant again was this last circumstance with what was continually noticed in the Okeys. When they were making a great intellectual effort, or when a strong influence was exerted upon them to produce a certain phenomenon, they would drop in the deepest sleep; and it often required great attention and quickness to prevent serious accidents.

I may here remark, that sleep-wakers frequently require much persuasion to be prevailed upon to exert their powers. So far from wishing to display, they are often most unwilling, and require great coaxing and encouragement; and sometimes we have even to insist before they comply.

On rousing from his deep sleep to the sleep-waking, he proved too exhausted to manifest again the degree of power of seeing through his eyelids and other opaque substances; and indeed never again exhibited it satisfactorily.

Not only do various classes of the mesmeric phenomena occur in various cases, but the respective classes will in many occur only for a time in the same cases. The phenomena

change, exactly like the phenomena of extraordinary nervous diseases, and even of the ordinary, such as epilepsy. And some phenomena are intense, and others but moderately developed. He never shewed this power again to any satisfactory amount. Elizabeth Okey displayed the power of imitating things done behind her back, her eyes also being closed, only for a time. She appeared to see with her hand only for a time; and with one foot only for a very short time; and then to no great degree,—not sufficiently to enable me to assert the fact.

He continued to the last to exhibit the same phenomena of sleep, convergence of the eyes, imitation, and imbecile denial of what was asked him respecting himself. When asked, for instance, to read with his eyes shut on the day when the successful experiments with the watches were made, he said,

"Read, read! I got no read. I never could read."

"But try."

"I ca'n't. I never could read."

When asked who he was, he protested he was nobody: when his head was mentioned, declared he had no head, no nothing: when asked where he was, declared nowhere, &c. &c.

He manifested great attachment to his mesmeriser, not only following him about as a child follows its mother and pushing against him, but on that day expressed himself with great affection: he was "so happy when Mr. S. was with him"—he did "love Mr. S. so much," &c., &c. Mr. S. played the symphonion to him, at which he expressed great delight. He complained that Mr. S. had "not done so (*i. e.* mesmerised him) the day before yesterday, and ought to have done so, he was always so happy when he was with Mr. S."

On the following day Mr. S. merely begged him to sit down, and leaving him by one door quietly went round to the other and mesmerised him through it for five minutes. On opening the door, Mr. S. found him asleep.

Was mesmerised on the 3rd, 4th, and 5th.

He now began to complain of head-ache, and inability to collect his thoughts, and was consequently mesmerised less frequently. For a week it was done but every other day; and then but every third or fourth day; then but once a week; and left off finally in the middle of October.

I omitted to mention, that, after being awakened, he never retained the least memory of the occurrences of his sleep-waking, and always expressed himself greatly refreshed.

Whether he is still susceptible or not I cannot tell. For when he called upon me lately, as he was in perfect health and strength, though he was kindly willing to let me try, I did not, lest I should do wrong by not letting well alone.

II. *Epileptic Hysteria, with Lock-jaw and Contraction of one Leg.*

Maria Pearsey, twenty-five years old, a stout and strong-looking person, was admitted under my care into University College Hospital, June 25th, 1838, on account of very frequent and violent fits, of an epileptic and hysterical character. They occurred daily, and often many times in the day: seized her suddenly, and produced perfect insensibility and very violent convulsions, so that many could scarcely restrain her.

Her right leg was firmly bent up nearly to the body, and no force could bring it down. Her jaw was firmly locked; and we observed that *four of her front teeth had been drawn*, and, as we learnt, *for the purpose of passing food into her mouth and preventing her from being starved.*

This lamentable disease had begun *nine* years before, when she was sixteen years of age; up to which time she had enjoyed perfect health. She was then frightened by a young gentleman in the house where she was servant jumping suddenly up before her, covered with a sheet, while she was opening the cellar door. She fell insensible, and remained so for three days; and from that time had very violent fits, at first purely hysterical, but at length more of an epileptic character.

Not only had *private practitioners* failed to be of any service to her, but she had been in vain

Four months in St. George's Hospital;

Four months in St. Thomas's Hospital;

Four months in Guy's Hospital;

And *ten months* in the Westminster Hospital,

Where Mr. Guthrie gave her a *very large quantity of mercury and salivated her severely*, and where Mr. White was anxious *to cut off her bent-up leg.*

The following letter was sent to me by the practitioner under whom she had latterly been.

"*Upper Tooting*,
"21st June, 1838.

"Dear Sir,

"Being exceedingly puzzled with a *fitty* subject, and having made trial of all known things except that most curious remedy called mesmerism, I am at last induced to make you the offer of my patient. She is about twenty-five years old, and has been subject to fits about eight years; they were at first purely hysterical, but now they more resemble epilepsy. She has been an inmate of nearly every London hospital. Four years ago her right leg contracted immovably over the nates, (she was then in Westminster Hospital,) so that no art could extend it; having been under treatment at first by Mr. Guthrie, and lastly by Mr. White, for a whole year: the latter proposed the summary mode of amputating the limb, and as the plan was not relished by the patient she returned home. Soon after her return

home, her jaw became locked, and all her limbs contracted and crossed so inflexibly that it was difficult to procure space for the fæces to pass. In this state she continued about six weeks without swallowing anything but toast and water; for it was very difficult to administer injections, and the tube when in the throat occasioned violent spasms. Sir James Clark saw her in this state. After about six weeks the limbs, during a fit, were suddenly extended, in which position they became rigidly fixed; sensation was also totally extinct. After three weeks this condition was converted into one of outrageous insanity, which obliged me to make use of the straight-jacket. At length erysipelas spread all over the body and she was gradually restored to her natural state and the perfect use of her limbs. She continued well about a year, having a fit now and then. But since that illness she has passed about an ounce of water once in two or three weeks. She has several times had, to all appearance, severe peripneumonia with most severe cough and loss of voice, which have yielded to antispasmodics. The right leg is now partially contracted, the jaw also, and she has five or six fits a day, which, with other symptoms, induce me to expect a somewhat similar attack to the one I have mentioned.

"I imagine this is a suitable case for your experiments, and should on that account be glad if you would admit her into the North London Hospital. I must, however, confess myself to be a complete sceptic as to the virtues and reality of animal magnetism.

"I have the pleasure to remain,
"Dear Sir,
"Yours most truly,
"WM. BAINBRIDGE.

"To Dr. Elliotson."

As I found her bowels greatly confined, I ordered immediately an enema, composed of three ounces of oil of turpentine diffused by three ounces of gum water in a quart of warm water; and it was repeated the next day, but did not remain an instant. I determined to trust the treatment entirely to mesmerism, and requested one of my clinical clerks to make longitudinal passes before her face for half an hour daily.

In *less than a fortnight* her jaw began to open; it opened now daily, and on *July 12th, rather more than a fortnight,* it opened widely.

I have had two cases of similar lock jaw of some continuance, in young women, since I cultivated mesmerism; and in both I succeeded perfectly with it. Had mesmerism been employed by those who treated her previously, the poor girl might have still been in possession of her upper and lower front teeth. Not only, however, had the jaw opened widely enough on the 25th for her to eat her dinner like the other patients, but *her leg had relaxed so much that the toes touched the ground.* Still she had no power to move it, and it was in some degree contracted.

July 28th. *Her leg came quite down in the night.* The fits gradually lessened, and *she went out well in October;* and *never had a return of any of her complaints.*

I advised Mr. Bainbridge, a year afterwards, to publish

the case, as he knew all its history, from having had her so long under his care—trying every thing in vain. But if he had been agreeable, the rejection by both the *Lancet* and *Medical Gazette* of Mr. Chandler's case, published by me in the second number of *The Zoist*, was enough to deter him.

He informed me last week (Dec. 16th) that she never had a fit after leaving the hospital; and that she died three years afterwards of a totally different disease—consumption of the lungs—as appeared on examination after death.

Here was another exquisite case: inexpensive, for she had only aperient medicine when requisite, and tending to elevate the reputation of the hospital, where she was easily and permanently cured, after the failure of St. George's, St. Thomas's, Guy's, and the Westminster, through two years of ample opportunity. But this easy and inexpensive mode of cure was forbidden, and is now unknown in that place.

No other sensible effect was induced but drowsiness, and sometimes a little sleep.

If the passes were made quickly, she was distressed, and a fit brought on.

Being very nervous and having suffered much, she was agitated and rendered hysterical and convulsed by any roughness of behaviour; to which I regret she was often exposed.

Mesmerised metals of various kinds put into her hands caused violent and painful spasms of the extremity; and, from my having seen no such effects from lead or copper in the Okeys, I was once foolishly inclined to doubt the genuineness of the spasm. But enlarged experience has shewn me that different metals have very different powers on different persons.

As the leg came down, splints and rollers were applied, to secure the ground gained; and, in one of the other cases of lock-jaw to which I have alluded, I put a cork between the teeth as the jaw opened more and more, for the same purpose.

III. *Most violent Hysterical Convulsions, and Delirium; with paroxysms of Ecstasy and Sleep-walking, &c. &c.*

The sensation produced by the wonderful effects of mesmerism on Master Salmon, whose case is described in No. III. caused the parents of a young lady, in the same neighbourhood, while I was still visiting him, to request my attendance upon one of their daughters, who was labouring under the severest fits and delirium, requiring several attendants night and day, and baffling all the efforts of medicine.

Feb. 1, 1839. I found the patient, Miss ———, of —— street, sixteen years of age, a delicate and sweet-looking girl, in bed, wild, unable to recognise any person, in continual fits, with a very foul swollen tongue and fœtid breath, and a hot and throbbing head, and reduced appearance; and I learnt that this had been her condition for nearly three months, she was having *seventy* fits every twenty-four hours, and had not slept for 14 days. She had been delicate from infancy, and had not experienced the constitutional change. When very young she once struck her forehead against some iron railings, and had ever since been often subject to head-ache and most profuse discharge from the nose, which glued the handkerchiefs, and made them very heavy, like the discharge from a blister.

On the 10th of November, 1838, she awoke with a severe *head-ache*, which continued all day. In the evening at eight o'clock she *fainted*, and continued fainting every few minutes till two in the morning, at which time she passed from a fainting fit into a *delirious state*, sometimes furious and sometimes sitting up in bed and singing, but fainting again on any sudden noise being made.

Their medical attendant, Mr. Edward White, of Lamb's-conduit Street, applied leeches to her temples and a blister to the back of her neck; ordered injections, a warm foot-bath, and warm wine and water; and sent her medicine. But the delirium was unabated; and at seven in the evening, about twenty-four hours from the first fainting fit, she had a *violent convulsive fit*, becoming quite insensible, violently contorted, foaming at the mouth, &c., &c. Such a fit recurred at very short intervals, as the previous fainting fits had done; not only, however, like them till the next morning, but till the morning after. When these ceased, and when she went out of the last, she was no longer delirious, but in her natural state.

She had become very weak and reduced in appearance, but continued improving till the 14th, when in the evening she had a sort of *staring fit*, sitting up in bed *perfectly rigid*, and her hands being clenched.

On the 15th, as the fits of staring and rigidity recurred and lasted three or four hours, and there was also *wild delirium*, Dr. Spurgin was called in by Mr. White, and leeches were put upon her legs and another blister to the back of the neck, and medicines of different kinds sent.

Thus she continued, without any improvement for a week, taking an abundance of medicine, having her head shaved twice, and wetted constantly with cold lotion, and enemata

being administered. The following week she had but three convulsive fits; but, at its expiration, Nov. 28th, she was frightened by the fall of a board in the room above her, and immediately had a most violent attack of delirium, which continued without any intermission, and in the midst of it fits, sometimes of rigidity, sometimes of violent convulsions, took place, with insensibility, almost incessantly. She would also scream and howl and bark in these convulsive fits. All the medical treatment was continued; Dr. Spurgin applying blisters "all over the head," and wishing to put one "all over the stomach." But the treatment was fruitless: and so frightful was her state, that Dr. Spurgin (Jan. 6th) wrote to a medical mad-house keeper for "a trustworthy female attendant to take charge of a young lady labouring under hysterical mania." Another practitioner who was called in advised her removal to a lunatic asylum. She had taken 18 dozen draughts by the 19th of January.

She had seventy fits of one kind or another every day, and required four people to hold her and prevent her from injuring herself. In the convulsions she was sometimes so bent back that her head all but touched her heel (opisthotonos); sometimes bent to one side (pleurosthotonos): and she *never slept*.

Mr. White, greatly to the credit of his candour and integrity, now mentioned what he had seen at Mr. Salmon's, and advised the parents to try mesmerism as a last resource. When it is remembered that this was very nearly five years ago, and just after Mr. Wakley had made almost the whole profession his anti-mesmeric adherents, too much praise cannot be given to Mr. White.

As she lay in bed delirious, I mesmerised her for half an hour by downward passes before her face, with *no apparent effect*. During the process, she had some slight fits, commencing sometimes with contortions of the face, particularly of the mouth, sometimes with loud grinding of the teeth, and after a minute or two they would suddenly cease, and the whole body become stiff, the limbs extended, the arms fixed closely to the sides, the hands clenched, and the thumbs bent across the palm, the eyes wide open and fixed, the pupils, however, contracting during the whole fit, just as they sometimes will in hysteria, epilepsy, catalepsy, and even in amaurosis. After lying thus for a short time, she would rise rather suddenly into the sitting posture, though still rigid throughout, and, after sitting a little, force her head as forward as possible, and generally turning her eyes upwards towards the ceiling. She would then close her eyes and fall

back in a deep coma, her trunk and extremities all relaxed, but her jaw closed, and her lower lip drawn between her teeth. These the family called her "stiff fits." Sometimes, instead of all this, the contortions of the face or grinding of the teeth were followed by screaming, howling or barking exactly like a dog, general convulsions took place, the body bent backwards or to one side, and the mouth foamed, the face and neck swelling and growing very red, the hands and fingers working rapidly and catching at anything; and then the fit of rigidity just described came on, and on ceasing left a deep coma for two or three minutes, at the end of which she awoke with three or four deep sighs, sometimes amounting to groans, into her previous delirious condition. The Okeys always came from their artificial mesmeric coma, whether long or short, with a sigh.

Feb. 2nd. I mesmerised her half an hour, still with *no apparent effect*.

3rd. *Sleepy* towards the end of the half hour, and might have gone to sleep but for the occurrence of a fit which completely aroused her. This was the first result; but there was a second, for she was much more quiet afterwards all night.

4th. At the end of three quarters of an hour fell *asleep* for a few moments. A fit took place, from which she went into her previous delirium. At night she was still more quiet between the fits than the preceding night; so that the two results increased.

5th. The two results greatly augmented, for I mesmerised her into *a profound snoring sleep* much before half an hour had elapsed. After I had addressed her repeatedly, she answered me, but only to her Christian name; her eyes, however, remained closed and she continued snoring. I attempted to draw up her arms and head by tractive movements; but failed. But I discovered that if I said aloud they would move, they did. On being asked why she raised her arms, she replied she did not know, but could not prevent their rising, and that she heard me say they would rise up. If I desired her to raise her arms or move her head, no effect followed: but, if I said the thing would take place, it did. It was so with other voluntary actions, if they can so be termed, during the whole of her subsequent illness. There was no attempt at trick in this. She frankly allowed that she heard me say the thing would take place; and I believe she was compelled to do it: though why a command or request had no such effect is remarkable. But her's was an anomalous cerebral condition.

She was now in the mesmeric sleep-waking state, and in

it not at all delirious. But there were higher results; for she possessed an accurate foreknowledge of most events of her disease. On being asked whether she would awake from this sleep in her senses, she replied, "No," but that *she should come to her senses on the next Sunday, the 10th inst.*, and would not be delirious again for a short time, but be subject to fits a few months, and that I should cure her. She said she should now sleep for half an hour. This might have been the natural duration of her mesmeric state, or the length which her impression would have made it. But in two minutes a fit, of which she certainly had shewn no foreknowledge, occurred, which broke it up; and after this she was no longer in the sleep-waking, but delirious as before I had mesmerised her to sleep. The fit had dissipated the mesmeric state. I mesmerised her to sleep again, and could not wait to allow its natural termination, and ascertain how far she might appear to have predicted correctly, but woke her by blowing in her face. Had I known as much of mesmerism as I do at present, I should not have awakened her whenever my engagements compelled me to leave the house; because there was no attachment manifested to me her mesmeriser, and she bore my absence and the presence and contact of others with indifference. The longer she had remained asleep, the greater restoration would her system have experienced. Before waking her, I enquired what medicine she ought to have, and the reply was "*None but sleep:*" and I prevailed upon her to take a bun and a glass of wine, for she had taken scarcely any nourishment at all.

6th. Mr. Wood found her playing the piano in her usual delirious state, recognizing nobody. He placed himself behind her, and made downward passes. In ten minutes she began to yawn, and said to herself, as she played, that she felt very funny. The passes were then made before her face, and in a quarter of an hour she fell into sleepwaking, and, on being questioned, repeated the prediction that she should come to her senses on the 10th; and moreover *at midnight*. On being asked to play a tune upon the piano, she enquired where it was, not being aware of what she had done or known in her delirium. The chair which had been removed was placed opposite the instrument, and her hands were raised for her to the level of the keys; for she at first was very feeble in her sleep-waking condition. She immediately remarked, "This is not my piano." On enquiry, it appeared that during her delirium, as she seemed pleased with music, a piano had been placed in her bed-room, but, her own being too large, a smaller one had been hired. At first she could

not go through a tune correctly, and several times said she could not play; but at last she succeeded very well, and correctly played three or four tunes which she had learnt when well, snoring and her head nodding forwards and from side to side most amusingly all the time. She was awakened at the end of an hour by blowing in her face.

7th. Mesmerised to sleep, or rather sleep-waking, in twenty minutes. Fits occurred in the sleep-waking, and did not, as hitherto, dissipate the sleep-waking, and end in delirium; but the sleep-waking remained when each fit was over.

I drew up her hands and arms by tractive movements, when not only her eyes were closed, but kept firmly closed by a person's fingers, so that ordinary vision was impossible. I did not succeed for some time; and, when the effect came, it was at first slight, the hand rising a short distance only, and dropping again; precisely as happened at first with the Okeys and so many others of my patients. I then made no tractive movement, but merely said that "her right arm would go up;" and it almost immediately began to move, and ascended slowly. Whatever movement I said would occur of any part, it did occur. I asked her how all this happened; and she replied in the gentle voice which had always characterized her mesmeric sleep-waking, that "she did not know,—that she heard what was said, and that she knew her arm went up, but could not tell why,—that she did not try to lift it up,—she could not help it,—and when it was up she could not put it down again; but when I said it would go down, it did." I then said aloud that she would sit up in bed and sing a song called the Scarlet Flower, which I was told was one of her favourites when well. She at once slowly rose in bed, and began to sing, snoring and nodding, as if overpowered with sleep; sometimes so asleep that she was silent; and then reviving and resuming the song. I said she would whistle, and she forthwith attempted. I then said she would sing a song which I learnt she did not know. She took no notice, and presently fell into a very deep sleep. This sudden depth of coma, in which the patient notices nothing, I witnessed in the Okeys, and have witnessed since times innumerable when sleep-wakers were urged to do something impossible or told something disagreeable. I caused her to sing several songs; and once, when about to begin, she was prevented from singing by a fit, on coming out of which she seemed to have lost the impression made upon her before the fit by my saying she would sing, and made no further attempt. I removed her sleep-waking by blowing in her face, and she returned to her delirious state.

When the limbs were made to move by words or tractive movements, they always became rigid.

8th. Similar results to all the former were obtained. She repeated her prediction of coming to her senses on the 10th, at 12 p.m.; but added that she would continue in them two days only, would then be delirious a day, and be both delirious and in her senses two days: that the fits would be very severe on the 10th, and continue severe for a month, and then diminish gradually. When I had caused her arms to ascend, I found I could cause them to descend by darting my hands towards them, just as hundreds of persons saw was the case with the rigidly-extended limbs of Elizabeth Okey, whom, as well as mesmerism, she had never seen. Indeed she saw but a momentary experiment, till the month in which I am writing, December, 1843; and all she saw on this occasion was a person already in a quiet sleep. While I now said her arm would ascend, I begged Mr. Wood to say it would not; and it did not for a few minutes, but at length it did, though slowly, and threatening every now and then to descend,—my influence being opposed, but proving ultimately victorious. As soon as Mr. Wood said with me that it would ascend, it ascended immediately and freely. In another experiment, I said the arm would ascend, and by tractive movements endeavoured at the same time to draw it down. The arm presently began to ascend, but did not rise much for some time; and, when it was elevated, the hand and fingers turned down in the direction of my hand.

The female function took place to-day; and continued perfectly regular ever afterwards. Before the mesmerism, she had taken all sorts of medicine and used hip and steam baths in vain to excite it.

9th. She had become susceptible of influence before being actually mesmerised; just as some persons, once rendered susceptible, may have their limbs drawn and fixed in any position by the mesmeriser, when in their natural and waking state.* For, before I mesmerised her to-day, I *drew* up her arms by tractive movements *in her delirium*. She saw them rising, and could not prevent them. After they had descended, I *said* the left would rise and it did; and, when she was asked where her left arm was, she put her right hand to the left side and said, "By my side to be sure," and was greatly surprised when, being told to look, she found it in the air. She could not put it down again; but it descended by my darting my hand down towards it. I then said her right arm would go over to her left side, and at the same time endeavoured to

* See above, p. 189.

draw it by tractive passes to the right: it went over to the left. In her fits of rigidity, I could now cause her arms to move in any direction by saying that they would. Once when I had caused her arms to move, and thus rendered them rigid, and did nothing more, she, having no power over them, declared she had no arms; and such was I have no doubt her feeling. I now mesmerised her.

In her sleep-waking, she was always perfectly rational as when in health, and I ventured to-day to present her father, mother, &c., to her as she lay; and she recognized them all with perfect calmness, and for the first time since Christmas. They could scarcely believe the evidence of their senses, any more than the family of Mr. Salmon, when Master Salmon rose from his bed and walked after me. As soon as the mesmeric state was over, and she was in her delirium, she never recognized any body, but addressed all those around her by some nickname by which she distinguished each, having formed her acquaintance with them all as strangers during her delirium.

In her sleep-waking she knew nothing of the events of her delirium, only of her sleep-waking and her natural state: in her delirium she knew nothing of either of those states: and in her subsequent natural state she has never to this moment known anything of her sleep-waking or delirious state.

10th. In her sleep-waking, she said that, though the fits would be very severe to-night before the delirium ceased, their severity would be lessened if she were sent into a mesmeric sleep at half-past ten, and allowed to remain in it till her senses returned at twelve: that on their returning she should be very weak as long as she remained in her senses, and it would be better for her on this account to remain delirious. I now awakened her by blowing in her face; and asked her to eat some bread and butter.

She refused to take the bread and butter, notwithstanding all my entreaties, declaring she did not want it, till I said, "Now she will take the bread and butter out of my hand and eat it." Then, while still declaring she would not take it, and begging me not to be so tiresome, she slowly extended her hand, took the bread and butter, and at the very moment of raising it to her mouth, evidently against her will, again declaring she would not take it, and I now begging her not to eat it, but in the same breath saying, "I am sure she will," she put it into her mouth, and continued eating it in spite of herself till it was all gone.

Half-past ten, p. m. The fits had been very severe and fre-

quent since yesterday. I readily sent her into sleep-waking. She told me that when she came to her senses she should be very weak and must have some food. I enquired if she ought to have wine; and she replied, "No; it goes up to my head and increases the pain there." She also said that she should have fits for three months: very severely the first month; after which they would decline gradually.

Twelve o'clock struck, and, Mr. Symes suggesting that perhaps she ought to be awakened, I asked her the question, and she answered, "Yes." I accordingly blew in her face two or three times, and she began stretching herself as if about to awake; but an attack came on, she ground her teeth and had a fit of rigidity, then her mouth was convulsed, she next barked, and ultimately a violent convulsive fit took place, ending in coma, from which she soon awoke, but no longer delirious; for, turning her head and seeing her sister, whom she had not recognized for six weeks, always calling her "Poll Mortimer," said, "Oh, Catherine," and recognized all her family, addressing them by their own designations as they were presented to her in succession, and was perfectly in her senses. She said, "Oh, father was so angry, because they made such a noise." I learnt that when she was last in her senses in Christmas week, her father had been very angry at a board being allowed to fall down in the room above her. This noise, as I have already said, instantly had produced the delirium which had continued up to this very moment. Thus her existence between the commencement and termination of the delirium was a blank to her; and the last previous and first subsequent moments were continuous to her mind. She supposed herself in Christmas week. Being asked what she would like to drink, she said, "Wine and water,"—the very thing which in her sleep-waking she had forbidden us at present to give her. The Okeys and others would in their sleep-waking forbid what they much liked, and prescribe what was very painful or disagreeable in their waking state; and in their waking state, when possessed of only their ordinary judgment, would ask for the former, or entreat me with tears not to insist on the latter. She ate bread and butter, and I sent her into sleep-waking again, in which she said she might be allowed to continue till the afternoon, when she must be awakened, and would be then found still in her senses. I therefore left her asleep.

11th. She still continues asleep, and has had numerous and severe convulsive fits. She told me that she should have another fit in ten minutes, and should be quite cured of both fits and delirium this day twelve weeks, and be afterwards

better than ever: that next month the fits would be worse than ever, and then gradually decline in frequency, and during this month she would be in her senses at intervals only.

Exactly as the ten minutes expired, the predicted fit occurred. After it was over, and she was in her calm sleep-waking again, I enquired whether she suffered during the fits, and she stated that there was no suffering in the rigid fits, but in the screaming convulsive fits very severe pain at the back portion of the left side of her head.

I awoke her and she was in her natural state: and I then sent her to sleep again.

12th. Asleep ever since yesterday. The fits were more numerous and severe till 1 a. m.

I learnt that when a rigid fit is followed by howling before the convulsive fit begins, this is far more severe, and in addition she pants, with her tongue out, like a dog. The convulsive fits end with a little sighing and moaning, as the stiff ones end when occurring alone.

Last night, after the screaming fit, she did not immediately return to her sleep-waking, but sighed and moaned once or twice, her lips were again convulsed, her fingers continued working, and her arms extended to right angles with the body, the convulsions returned, the tongue protruded and was bitten severely, she was bent back with her head towards her heels, then bent in an arch to one side, and laughed and howled by turns in the most horrible manner.

In her sleep-waking she requested to be taken out of bed and washed in this state; and her request was complied with, of course without at all waking her.

While asleep this morning before my arrival, she said that a sister, whose birthday it was, had received a present of a religious book with a letter in it from a Mr. B., who had been there that morning, but had not brought it himself: she also said that, Mr. White had been below and had just gone out again. All this was correct; and her sisters and nurse declared that, when she told it them, they did not know it themselves, and no person but themselves had gone into the room between the arrival of the book and her telling it them. She herself also assured me of this, but could not explain how she knew the circumstances. Except the predictions regarding her own disorder, this was the only instance like clairvoyance which was noticed in her: and I only relate it as I heard it. She said she must now be awakened, and sent to sleep again at six p. m., and be awakened at twelve, when she would wake delirious, after having had fifteen fits before that hour; and must then have a sandwich and some wine and water.

On my waking her by blowing in her face, she was fully in her senses, but so weak as to be unable to raise her head from the pillow, though in her sleep-waking no such great debility existed.

This is very common, and almost incredible when witnessed for the first time by any person.

She still complained of severe pain at the back part of the left side of the head. Both arms remained rigidly extended at her sides, without the least power on her part to move them; and when forcibly raised they instantly went down again. Before waking she had directed that some gold, or "other strong metal," should be put into her hand for ten minutes, "to draw out the numbness." I placed a piece of nickel in her left hand, and presently the fingers began to move about, then she could move the hands, then the arms, and at the expiration of ten minutes she was able to raise her hands to her head. The left leg, which was also stiff, recovered by the same means. I effected the same results with the right arm and leg by means of gold. She said the nickel had felt warm.

When I had left the room, she begged that her right arm might be rubbed as it had grown stiff again. It was rubbed and gold put into it, but it recovered very slowly. When nickel was substituted, she said it felt "so warm," and almost immediately she moved the arm as freely as the left.

While in her senses and so weak, she was very desirous to be mesmerised, as otherwise, she said, she should get no sleep. She supposed this was Dec. 28th, her birth-day.

When sent to sleep she again predicted that she would have fifteen convulsive fits before midnight, at which time she must be awakened, and would wake delirious.

Twelve o'clock p.m.—Had fifteen severe fits since six o'clock. She was awakened soon after midnight, and proved delirious, very noisy and merry, as she frequently was.

13th. Still delirious; and the fits as usual. While I was mesmerising her, a convulsive fit began, but I persevered, and it went off; and she fell into sleep-waking. The fit returned, and I again mesmerised her, and, though it went through all its stages, it was *far less severe and furious than when left to itself.*

She said she must be awakened at midnight, and would be delirious, and must be left so till I sent her to sleep the next day. I represented to her that it was very inconvenient for me to go there at night, and asked if it would not do as well to leave her asleep now till I went the next day. She replied that I might wake her now and Mr. White might

send her to sleep at eight in the evening, and leave her asleep till my visit the next day. All this was done.

14th. Still asleep. Twenty convulsive fits between six and twelve p.m. yesterday. None from twelve p.m. to three a.m. Then had ten before noon. Says she shall have another at four p.m., and on being awakened will be found in her senses, and continue herself for fifteen minutes, when she will have another fit, from which she will return into her delirium. That she must be sent to sleep at eight p.m., and left so till my usual visit the next afternoon.

I now blew in her face, and, after stretching about a little, she opened her eyes, looked about in her perfect senses, and asked for her mother. In twelve and a half minutes she had another fit, from which she returned into her delirium.

She did, as usual, all things I said she would, both in her sleep-waking and her delirium, though often declaring at the very time, in the most positive manner, she "*will* not," and extremely angry at finding herself doing them.

She could always answer me whether I touched her or not. Others she sometimes heard when not touched; and sometimes not till they touched her,—whether this aroused her, or gratified a whim of not appearing to hear them unless touched, or there was an accidental coincidence of her hearing them and their at length touching her, for the brain is in these cases subject to extreme fluctuations of activity, there may be various opinions. I suppose that the second explanation was generally the truth.

She said she would have *fifteen* convulsive fits before twelve at night.

15th. Still asleep. Had *fifteen* convulsive fits before half-past eleven last night: then none till three, a.m.: from that time to seven, a.m., *ten*: from that time to half-past eleven, none: from that time to one, had *five*: from that time till my visit at four, none. She had said she should have one at four, and as the clock struck it took place.

In my Physiology, a few years ago, while asserting the power of sleep-wakers to predict changes in their own disorders, which is the only fulfilled prediction I have ever witnessed, I professed not to know whether there was an occult intuitive knowledge, or whether the fulfilment was the involuntary effect of the imagination after the preconceived idea had entered the head.* Of the power of imagination in the mesmeric state, and in similar diseased states independent of mesmerism, even medical men, I am certain, have in general no idea. I have proved its power, when, having heard from a

* p. 1163—1170.

patient a prediction of some wonderful phenomenon in the mesmeric state for a certain day, I have entreated that the time might be changed, as I could not then be present to witness it. This has been done; and the prediction been verified, the phenomenon occurring at the time requested: and yet the phenomenon has been genuine and unquestionable. You may not be able to prevail upon the patient to agree to what you wish; but, if you can, you will generally be sure of a successful issue.

We ought always to remember that, besides genuine mesmeric phenomena, much occurs in these cases, without the least deception or even exaggeration on the part of patients, entirely through an impression upon the mind. The proneness to various fancies in different mesmeric cases is great; and in the present case it was very great, and the influence of it as great.

The sleep-waking and the awakening were truly mesmeric; the phenomena were all real: but a large number of the realities which I produced in this case, were, I feel satisfied, the result of an impression only that they would occur. Thus metals had various effects, just as I led her to expect them. A glass of water would send her to sleep for hours, if she said it would, provided it was mesmerised, when I did not mesmerise it at all: and yet the sleep was, I fully satisfied myself, perfectly real.

I could almost believe that the stigmata on the hands and feet and around the heads of certain Roman Catholic sleep-waking females might not be artificial, but the result of a strong imagination in the patients that they would have these marks. See above, p. 313.

The inability of some mesmeric patients to hear no voice but that of their mesmeriser, I am satisfied is the result solely of the patient being strongly and involuntarily impelled to listen to no other person; for I have seen them just as deaf to any knocking or other such noise made by another, while they knew this to be the case, but hearing it as soon if they were deceived into a belief that it came from the mesmeriser. And yet I am convinced that they attempted no deception, and were conscious of no deception; but were acting quite involuntarily and with such rapidity that they were ignorant of the whole matter.

Mr. White could never wake this patient, though he readily sent her to sleep every night for me. Neither her sisters nor any other of the family could even send her to sleep.

We insisted that she should devise some method for Mr.

White to awaken her; but she to the last maintained that no body could ever awaken her but myself. Nor could any one else wake her from this time forward. For all this she declared that she could give no reason. A fancy might operate upon her, I feel certain, without her knowing it: just as, in natural sleep, a desire operates upon the brain, without our knowledge, to wake at an hour we fixed upon before we went to sleep, and causes us to wake at that very hour.

She predicted that the fits would continue unabated for a month from the last Monday, and that nothing would lessen them before that time. Mr. Wood said that he was sure they would not be so bad the next week, and, after considering some time, she said they would not.

I now arrived, and she told me that if I liked I might leave her asleep till to-morrow, but that, if I woke her now, she would be in her senses for ten minutes, then have a fit, and awake in her delirium; and that as soon as I woke her, she must have a slice of thin bread and butter and a little water. I blew in her face, she awoke in her senses, took the bread and butter and water, had the fit in ten minutes, and awoke from it delirious.

Feb. 16th. Continues in the delirium which came as she had predicted. Between 6 p.m. and 11¼ p.m. last night had fifteen fits: from 11¼ till 2 a.m., none: from 2 a.m. till 5 a.m., five fits: from 5 a.m. till 8½ a.m., none, but slept: from 8½ a.m. till 1½ p.m., had ten fits: and from 1½ p.m. till 3½ p.m., she had none, but slept. I now arrived, and sent her to sleep, during which she said she must be left asleep till this time to-morrow, and should require no food before then, when on my awaking her she would be delirious. She added, that she should have fifteen fits before midnight. She had eaten two or three sandwiches during the morning.

In her sleep-waking, she never spoke unless spoken to; and her family and attendants never spoke to her; rarely any one but myself. All experiments succeeded equally in her sleep-waking and delirium.

17th. Still asleep. Fifteen fits between 5 p.m. and midnight: none till 5 a.m.: five between 5 a.m. and 6 a.m.: none between 6 a.m. and 8 a.m.: ten between 8 a.m. and 11 a.m.: none from that time till my arrival at 4 p.m. I blew in her face and she awoke in her delirium.

She directed that she should be sent to sleep again at 8 p.m., and left till my arrival on the morrow.

Having held my gold watch for a short time in my own hand, I put it into her's without any effect. On doing the same with a half-crown, she began to grind her teeth, became

rigid, and apparently insensible, and her lips were convulsed as before a fit. I removed the silver and substituted nickel, when the convulsions instantly ceased, and after two or three sighs she was conscious again, though delirious as before. A sovereign had the same effects as the half-crown, and the nickel equally removed them. I now tried the watch again, and it acted as the sovereign had done; and so did pieces of mesmerised ivory and glass, and the nickel at once removed these effects. I left her in the delirium.

18th. Still in the sleep which Mr. White induced at 8 p.m. last evening. Between 6 p.m. and midnight, she had fifteen fits: before 3 a.m., none: before 6 a.m., five: before 8 a.m., none: before 1 p.m., ten: before 4 p.m., none. Said that when I awoke her, she would be in her senses but one minute; would speak to her father and mother, then have a fit, and then be delirious. She wished to be sent to sleep as usual at 8 p.m., and left till my visit to-morrow afternoon.

I now blew in her face; and she awoke in her senses, spoke to her father and mother, and at the end of a minute had a fit, from which she returned into the delirium.

19th. Was sent to sleep by Mr. White at 10 p.m. Between 10 and midnight had ten fits: till 4 a.m., none: before 5 a.m., five: before 7 a.m., none: before noon, ten: and none afterwards up to my arrival at 4 p.m.

This morning she got out of bed in her sleep-waking, took her hair brush from the table, sat on the floor and brushed her hair, replaced the brush and went to bed again, without uttering a word; nor was she spoken to. When in bed again, she was asked why she had got out of bed; but she denied it, and appeared to know nothing about it. She might speak the truth; and this might be a distinct cerebral state in the midst of the mesmeric sleep-waking; as common somnambulism is in ordinary sleep, and we know that it is completely forgotten. In other patients I have since witnessed a temporary fresh sleep-waking in the midst of another; which sometimes was not remembered in another state, any more than the mesmeric sleep-waking in which it occurred was remembered in another state than itself.

The fits have been less numerous and less severe. She says they will not diminish any more this week, and during it she will have twenty-five every day: but that next week they will be five less numerous, and decrease five week by week afterwards.

I put mesmerised zinc into her left hand, and mesmerised iron into her right. Both arms, particularly the right, be-

came rigid: she began to grind her teeth and appeared about to have a fit; but all these symptoms ceased on the removal of the metals. She could not tell us what metals had been used to the respective hands. An angular piece of rough mesmerised nickel acted like the other metals; but on another piece of round, smooth nickel of different shape being substituted the effects soon ceased. The first she said felt cold, the second warm and comfortable. I have no doubt that the effect of all the metals was chiefly dependent upon her imagination, as in many other cases: though I have made abundant experiments to prove the reality of their power in many instances independent of all imagination. Their effect thus stands in the same predicament as every other effect in mesmerised patients.

She says she shall be delirious when I wake her, and must be left so till my visit the next afternoon.

In her delirium she had for some time said much about an apparition which constantly haunted her, and which she called Martha Herbert: but latterly she had spoken much less of it.

Being asked if any body now could awake her, she replied, none of her family; but any medical gentleman. This was of course fun, see p. 442. Three gentlemen, of whom one was medical, tried in vain. She gave as the reason that her sleep was too deep, and advised that I should awake her. I succeeded by blowing in her face, and she awoke delirious. While asleep she had said she must have some bread and butter and a little water, and on waking be left delirious till the next day. She now refused the bread and butter which she had ordered in her sleep. But I said repeatedly, "She will eat it," and she did, till by my continuing to say so, it was all gone.

Whatever ways I drew any parts of her by tractive movements, she replied, "They will go," to our laughing at her for their following my hand.

20th. The delirium continues. From 4 p.m. yesterday till 10 p.m., no fit: from 10 p.m. to 12 p.m., ten: till 2½ a.m., none, and she continued delirious: till 6 a.m., five. She slept from 8 a.m. till 11½ a.m., awakened at intervals by the fits, but falling asleep again instantly they were over: between 8 a.m. and 1½ p.m., she had altogether ten fits, some while asleep, some while deliriously awake. By some mistake I forgot to send her to sleep at 4 p.m., and she remained delirious till evening.

21st. Sent to sleep last night at 10 p.m. Between 10½ p.m. and 12 p.m. ten fits: between 5 a.m. and 6 a.m., five fits:

between 8 a.m. and noon, ten. Before I awakened her, she said she might be awakened at 4 p.m., and sent to sleep at 10 p.m. I awoke her, and she was delirious, and ate a slice of bread and butter. *Her delirium has become much less irrational, and her health greatly improved.* She had required no pocket handkerchief during her illness, but her nose has latterly discharged freely. Her delirium was more violent yesterday afternoon than usual, no doubt from my having forgotten to send her to sleep. When I had sent her to sleep, she denied that she saw me yesterday: and this of necessity, for she was now asleep, and yesterday I saw her in her delirium only, having forgotten to send her to sleep. I awoke her in her delirium.

22nd. Sent to sleep by Mr. White at 10 p.m. last night. Between 10 p.m. and midnight, ten fits: between 5 a.m. and 6 a.m., five: and between 10 a.m. and noon, ten.

From my having mentioned the extraordinary changes of ordinary words as employed by the Okeys, she had a propensity to mispronounce in her delirium,—not in her mesmeric sleep-waking state nor in her natural state. But whereas those were involuntary, unconscious, and from a disease of the faculty of language, and consequently followed rules, and were never random during the whole of the long period that I observed them, her's being from a mere propensity, though involuntary and morbid, to do the same for notoriety, and from no disease in the faculty of language, proved an utter failure.

I awoke her by blowing in her face, but she had previously said she must be sent to sleep again at 10 p.m.

23rd. Sent to sleep as usual by Mr. W. last night. Between 10 p.m. and midnight, ten fits: between 5 a.m. and 8 a.m., five: between 8½ a.m. and noon, ten. I awoke her according to her directions; and by blowing in her face.

25th. Sent to sleep last night. Wished to be awakened and sent to sleep in the evening at 9½, before the commencement of the fits; for last night she had two fits before she was put to sleep, and they were consequently more severe. Between ten p.m. and midnight had ten fits; between 5 a.m. and 7 a.m. five; and between 9½ p.m. and noon, ten. Says she shall not wake in her senses, and that she is much better when delirious. Directed me to give her bread and butter and water, when awakened. I awoke her by blowing in her face.

26th. Sent to sleep last night as usual. Between 10 p.m. and midnight, had eight fits; between 5 a.m. and 6½ a.m., four; and between 8½ a.m. and 11 a.m., eight. Directed to be sent to sleep in the evening as usual. The fits, according

to her prediction, were thus reduced to *twenty;* but they are more severe, and the contortions of the trunk terrific.

27th. Sent to sleep at the usual time last night. Between 10 a.m. and 11½ p.m., had eight fits; between 3½ p.m. and 6 a.m., four; and between 8 a.m. and noon, eight fits. Said her head ached very badly; and its heat and the foulness of tongue and her manner left no doubt of this. Before I woke her, I enquired if she could not have one or two fits while I was there, instead of having them all near together. She replied, that, if I put some silver into her hand, she should have a fit immediately, and one in the night. This, however, was not done, as she wished to be awakened directly and have a bun and some water; but I first made her promise to have only eighteen fits instead of twenty, before my arrival the next day, so that two might occur in my presence. She desired to be sent to sleep in the evening.

28th. Sent to sleep last night, as usual, by Mr. White. Between 10 p.m. and midnight, eight fits; between 7½ a.m. and 8 a.m. eight fits; between 10 and noon, two fits; so that she had reserved two of the twenty for my presence at 4 p.m., and they then actually occurred. This was a remarkable proof of the immense power of her imagination or will over the real and involuntary occurrences of her disease.

March 1st. Between 10 p.m. and noon to-day, had her twenty fits.

2nd. Between 5 and 6 p.m. yesterday, while awake in her delirium, she suddenly heard her father call aloud to one of the children, and, fancying he was going to beat it, she screamed, exclaiming, "Oh, there's the devil;" and immediately had an unusually severe fit, followed by a rapid succession, and a stupor between them. Mr. White failed to send her to sleep, and the fits went on. He attempted in vain again at 9 p.m. and they were unabated till midnight, when they ceased for two hours, but were afterwards violent and incessant.

3rd. About 11 a.m. I was sent for, and she really appeared sinking; the pulse was rapid and scarcely perceptible; she was quite pale, and could not raise her head in the least. The fits continued, all the stages being as it were in miniature, and without noise. After I had mesmerised her a considerable time without effect, a perfect and unusually strong fit took place; and, as soon as it was over, she actually had strength to sit up in bed, and she smiled as usual, and then suddenly fell back comatose, and in a minute or two awoke in the delirium. I made passes again for a few minutes and she went to sleep. I now asked what should be done, and she desired

to be left asleep till 8 p.m.; then to be awakened, have bread and butter and two aperient pills, and be sent to sleep again. I enquired if it would not be better for me to wake her now and give her the bread and butter and pills and then send her to sleep. She assented, and it was done.

She declared that in consequence of this fright she should be delirious longer, and be altogether thrown back;—have twenty-five fits daily for a week from this day, and twenty daily another week; though they would not be so severe.

She advised a blister below her left ear, to relieve the pain.

I awoke her, gave her the food and pills and sent her to sleep again.

3rd. She had *twenty-five* fits; the first ten very severe. Said in her sleep that the blister had greatly relieved her, and she must now have one behind the other ear. Was to be awakened now and have bread and butter, and be sent to sleep in the evening. I blew in her face, and she awoke in the delirium, and ate the bread and butter.

4th. Monday. Sent to sleep last evening by Mr. White. Has had twenty-five fits. Has had severe neuralgic pains about the heart and stomach. Desires another blister to-morrow behind the right ear, as the skin will be sufficiently healed. I awoke her in delirium, and Mr. White sent her to sleep in the evening.

5th. Has had severe "spasms at the heart," and says that the twenty-five fits will not be reduced to twenty till Saturday the 9th. Has had twenty-five fits. She desired to be awakened now, sent to sleep at 9½ p.m., and awakened by me at 4 p.m. to-morrow. I told her I must call at 1 p.m. instead, and awake her. She replied that this would do, but that then she must not be awakened in the evening, but left asleep till 4 p.m. the following day, and would be the better for it; and that while asleep she would drink but not eat, and might have jelly at intervals. I tried in vain to awake her by outward passes on the eyebrows, but she instantly awoke delirious by blowing in her face.

6th. Has had twenty-five fits; a blister applied at her desire behind the left ear. I found her asleep at 1 p.m., and, instead of waking her, left her to sleep till the next day, by her own direction.

7th. 5 p.m. Has been asleep since the 5th, at 9½ p.m. Has had twenty-five fits. Says she must be awakened, and left awake till to-morrow afternoon. I blew in her face and she awoke delirious.

8th. Last night she went to sleep spontaneously a little before 10, and at 10 got out of bed, and, one of her sisters

taking her hand to prevent her going down stairs, she was excited; and still more at finding the door locked. At length she was allowed to have her own way, and she proceeded down stairs to the drawing-room floor, to look at the clock, in the dark; for she could not bear the light, and the candles had been put out. She seated herself at the piano, and seemed pleased to find her own again; played several tunes, and shut it up, and went quietly to bed, and was instantly seized with her fits, and by 4 p.m. to-day had her twenty-five.

She awoke delirious. I sent her to sleep; and she desired to be awakened at 8 p.m., have two pills, and again be sent to sleep till to-morrow afternoon. I proposed waking her and giving her the pills now, and she consented. I therefore awoke her and gave her the pills, and sent her to sleep again. She said, she slept "so much better" when I sent her to sleep than when Mr. White did. I usually sent her to sleep in a minute or two, Mr. Wood in longer time, and Mr. White in not less than half an hour.

9th. At 10 last night the somnambulism occurred exactly as the night before; followed by the fits as soon as she returned to bed. She had her twenty-five fits between 10½ p.m. yesterday and 4 p.m. to-day. At her desire I awoke her into her delirium, by blowing in her face; and Mr. White sent her to sleep in the evening.

10th. After being sent to sleep, she went, at 10 p.m., through all the acts of her somnambulism again, playing for half an hour on the piano in the dark, and had the fits as soon as she returned to bed. Has had *twenty* fits.* Desired to be awakened now, and sent to sleep in the evening.

11th. Monday. Every thing has occurred as before. She has had but twenty fits.

12th. Has had twenty fits after being sent to sleep last night; the somnambulism again took place. I awoke her by blowing; and, as Mr. White could not attend in the evening, I resolved to visit her myself, send her to sleep, and watch the occurrence of her spontaneous somnambulism. Accordingly at 9½ p.m., I sent her to sleep, and, having left the room that they might put some clothes on her, I returned. When the clock struck 10, she left her bed, put on her shoes, went to a closet in the next room and put on a flannel gown, proceeded to the drawing room, went to the clock, took music off the table, opened the piano, and sat down and played. The room was now perfectly dark, so that we could not see one another. She appeared to play from music, but knew it by heart. If I held my hands between the music and her

* My visits were usually between 4 and 5 p.m.

eyes, or turned the music upside down, or substituted other music, she played just as well; so that, though perhaps in true somnambulism, she was evidently pretending to possess the power of seeing in the dark; and this, I doubt not, through a morbid ungovernable propensity, of which she knew nothing when in her natural state. I have seen in other patients genuine somnambulism, in which very great deception was attempted, through diseased and ungovernable propensities. As soon as the clock struck 10¼, she left off, put the music away, muttered some thing in displeasure about confusion, for she might have heard us derange her music, knocked against every thing in her way, and as soon as she reached the stairs darted up them rapidly, took off and locked up her dressing gown, knelt and said her prayers at the bed-side, got into bed, covered her head with the clothes, and after fetching some deep sighs was able to answer questions, as when in the mesmeric sleep. In a few minutes the fits began, and were longer and more terrific than I had ever seen them, and several additional actions took place between the convulsive fits, at the end of the fits of rigidity, after she had sat up and pushed her head forwards. One of the new actions consisted in looking upwards with heavenly smiles, and clasping her hands together, as if praying; another was crossing her hands upon her bosom, and looking upwards as if in holy hope and submission; another was the expression of attentive and delighted listening.

From that time forward, this addition to the fits of rigidity took place thirty or forty times a day; for the fits of rigidity were constantly occurring, and thought nothing of, on account of the horrible nature of the convulsive fits. These beautiful ecstatic fits began with her arms suddenly extending and her hands becoming closed: then she rose into a sitting position in her bed; then pushed her head forward, stared, and protruded her lips; and, as soon as this, the "stiff fit" had gone so far, instead of its terminating as usual, she assumed all the attitudes of holy rapture: her hands clasped, or on her bosom, or pointing to the skies; her head and shoulders inclined first in this direction, then in that; and her eyes looking upwards in the successive directions with a beauty of expression unsurpassed by the paintings of Raphael and all other Italian masters. Her countenance became exquisitely beautiful on these occasions. After going through a series of those attitudes and expressions in silence, for two or three minutes, she always sunk back senseless, and then went into her sleep-waking or delirium, whichever was present when the fit began.

These fits of ecstasy were so beautiful, that I took hundreds of persons to witness them, through the kind permission of the parents. The Duke of Marlborough requested me to allow him to take Mr. Shiel, who could not comprehend the phenomena of the Okeys, never having seen anything of the kind before: but he allowed that the state was real, and assured me that "not an iota of scepticism now remained in his mind." No one will ever forget her appearance.

Instead of copying my daily report, I will now summarily state that everything continued in this way. I awoke her daily into delirium in the afternoon, and Mr. White sent her to sleep-waking in the evening. The terrific convulsive fits and their howlings *declined in the exact manner she had predicted.* She walked in her sleep for half an hour every night; and, besides playing the piano, &c., would go all over the house rapidly, from the garrets to the cellars. We repeated the experiment of changing the music while she was playing, and proved again that she only appeared to play from the book: and, on talking to her about it in the mesmeric sleep-waking, she said that she had found the music all out of place, that Mr. Symes had done it (which was very true), that part of one song was put within another, and that, when I held my hand before her eyes, she was playing from memory.

We once altered the striking clock, and she rose from her bed and returned according to it, and not to the real time. However, the clocks were ever after prevented from striking, and yet she always rose exactly at ten.

On the 18th, I was sent for, at 11 a.m., as she appeared dying. Her pulse could scarcely be felt, and she was senseless, pale, and cold. I really feared she was dying. Her mouth was open, the jaw rigid, her tongue doubled upon itself. I placed a finger on each side of the jaw and each side of the tongue, and restored them: she fetched a few sighs, her head fell still more to one side, and she appeared now in her usual mesmeric sleep, and answered me. She said that she had come to her senses spontaneously about midnight while asleep, and from that time had felt exhausted. Besides this, the two fits which usually occur between 3 and 4 a.m., took place before midnight, so that she had no time to recover from one before the other seized her. She wished me to make her delirious, by putting silver and quicksilver in her hands; and I did. She at once began to feel stronger.

She fell into the same exhaustion early in the morning of March 22nd.

On the 19th, she wished me to bring her to her senses by

putting iron and nickel into her hands, and then blowing in her face. This succeeded,—of course from fancy; and she recognized all her family, but felt exhausted. We noticed about March 24th that the convulsive fits changed, so that she howled, barked and laughed in the same fit; whereas previously she never laughed in the fits in which she made those noises.

The exquisitely beautiful expressions of holy rapture after the stiff fits became less earnest and vivid: and this kind of fit was now evidently fading away more and more. The convulsive fits were less severe, and the delirium less incoherent; and in it she began to recognize her family for a few moments at a time, and ceased to talk of the apparition, and denied having ever seen or spoken of such a thing; and in her delirium would go down to tea with her mother, whom, however, except for a few moments together, she still did not recognize, but called Mrs. Smith.

On April the 1st, she was frightened again, and predicted that the diminution of the fits would be thrown back a week, and their cessation retarded a week; and this proved true.

At one time, her left arm and hand continued twitching for a week or two: at another, the barking and laughing ceased, again to occur together, and took place always alternately.

On the 9th of April, on account of great uneasiness of her left half, from the shoulder to the foot, she directed me to send her to sleep, and leave her asleep, undisturbed, for a *whole week*, half a tea-spoonful of jelly being given her every half-hour; and this was done. *No* call of nature disturbed her for the first five days,—not till the sixth; when she seemed in pain, but could not be awakened, and nature relieved her in her comatose state. The uneasiness for which I sent her to sleep had entirely ceased.

When the fits were reduced to five, they continued to come in this number daily.

She had no fits of any kind after May the 17th. Her recovery on the 18th was amazing. *She had predicted that her last fit would occur at midnight on the 17th,* and she should then come to her senses in an hour or two.

The family were all up and prepared: but, as she went into a quiet sleep after the midnight fit, her parents went to bed; two of her sisters and her two nurses sat up, but, being very tired, they all went to sleep. About 4 a.m. one of them awoke and saw her standing in the room, looking at them all in surprise and laughing to see them asleep. She had put

on some of the clothes of one of her sisters in mistake that lay on a chair. She ate the breakfast prepared for her, having walked down stairs alone; though the day before when in her senses she was too weak to feed herself; played the piano half an hour, and slept from 1 p.m. to 2 p.m..

She walked every night at midnight exactly for an hour, talking to her sister, playing the piano, and singing if her sister wished it, during a twelvemonth,—till the following 18th of May, 1839. Then irregularly, two or three times a week, but at the same hour and for an hour, and was violent if resisted, and sometimes if not resisted. She sang four songs only in her somnambulism after the fits had ceased; and never has been able to remember them in her natural state, though repeatedly requested by a sister to whom she is greatly attached: and where she learnt them nobody can imagine, or where they are to be found. She was taken to reside at a short distance from town in May, 1841, and then always walked out into the garden with nothing but her bed-clothes—not even slippers, and never caught cold. At length she walked in her sleep on Saturdays only. In order to arrest this, I went to see her, sent her to sleep, and enquired how I could cure her somnambulism. She instructed me to send her to sleep for five minutes in the afternoon for three Saturdays, and declared she should then walk no more. I did so, and on the third Saturday night she did not rise till five minutes before two, walked but twice across the room, returned to bed, became senseless for a short time, as was invariably the case in all her sleep-wakings, and, on recovering from fainting, was asleep, and *has never walked in her sleep since.*

She has had no return of her complaint, but has sometimes had a pain of the left side of the head, requiring blisters behind the ears, and ending with a violent fit of sneezing and a sudden profuse discharge from the left nostril for half an hour, generally amounting to half a pint, and once last summer to a pint, with a discharge for the same time from the left ear.

She is as susceptible as ever; and, if she is poorly at any time, I mesmerise her and allow her to sleep a longer or shorter time with the best effect.

This case, though so remarkable, was calculated to lead an inexperienced mesmerist into great error. After a short time it puzzled me completely. I saw certain mesmeric phenomena, such as I had witnessed in others, truly genuine: I saw that the terrific fits, the beautiful ecstatic expression of holy rapture, the delirium, the foul and swollen tongue, the rapid pulse and hot head, and the distinct states of sleep-waking,

delirium, and natural condition, were real. But I saw a strong propensity to excite wonder and admiration, and an astonishing influence from fancy which might perhaps explain all her predictions, with clear attempts at deception,—all no doubt the result of disease, sometimes perhaps operating almost without her knowledge, at any rate irresistible and insane phenomena, of which in her natural state she has been up to this moment perfectly ignorant. But still they took place, and confounded the case, and were likely to lead into great error the convinced mesmerist on the one hand and the sceptic on the other. The former might fancy mesmerism and truth where there were none, and the latter reject both altogether. The influence of mesmerism in procuring repose and thus controlling the disease, and the power which it gave me over her imagination, were an incalculable advantage, and led to a speedy termination what might have continued in some degree for years.

IV. *Extraordinary Fits of Jumping and Clapping of Hands, for several weeks, every spring and autumn.*

In March, 1839, while visiting the patient whose case I have just described, I one day met a lady, who informed me that a poor woman in the neighbourhood had been severely afflicted with very strange fits for many years, and I offered to go and see her.

On going to No. 3, Swinton-street, Gray's-inn-road, I found a truly respectable family named Grimes, who had formerly lived at Yeovil, in Somersetshire. The daughter, Mary, was a plain old-fashioned person, unmarried, and thirty years old.

When she was 19, her father, a quiet inoffensive man, was cheated by his partner, and ruined. This daughter, the eldest of eight children, took it so to heart, that, for five months, she could hardly sleep, but used to get out of bed and go to the window and say, "There goes the rogue that took a false oath against father;" and could not bear to be left alone. She then grew very languid, indisposed to move, and sighed greatly for a week; next began to feel every evening a pressure in the throat; then came also an inability to speak,—"a spasm of the tongue;" and she began to move her arms up and down, and breathed fast, and her jaw chattered. She always went to the window at the time, possibly from the idea of the man out of doors haunting her. In a few minutes she would be calm, and be able to speak, and the spasms gradually declined in the manner they had gradually come on: and

then they would begin again, and so on for a considerable time.

This was in January, 1828; and the attacks lasted six hours every night for 10 days.

In October they returned with increased violence, and again in March; and had returned at those two seasons ever since, beginning earlier and earlier and ending later and later, taking place with increasing violence, and lasting at length about six weeks. But they continued last autumn later than ever before, and have now been on her four weeks, and are in full violence and length.

Their long-established course was this. She began to gape and yawn about three or four o'clock, and turn her head and body about, and sigh, and feel very languid, cross, and miserable, unwilling to talk and be with others. As the evening proceeded, she began to writhe more and breathe more quickly, and become silent, and throw her arms not only up and down as at first, but all round herself, and throw her legs about. She was worse at six, and about nine the symptoms became intense. She would begin to pant violently, throw her arms from side to side and up and down violently, jump violently, stamp violently, clap her hands violently, swaying her body from side to side, and turning round to one side and the other, and making a sort of loud, hoarse, grunting, hollow expirations, reminding me of the noise made by paviors in dropping their wooden rammer on a stone. She drew her breath through her teeth and grinned, She always involuntarily made towards a chair, and, if she could not, would fall on the ground; and she regularly came upon the chair as she descended from her jumping, and the bumping caused her to be very black and blue, swollen and tender, before the season of her attack was over. The violence was such that, though the wooden chair placed for her was boarded below in all ways to strengthen it, she in time had broken four to pieces; and broke the floor of the room into the rafters in two different houses, and one day, being suddenly seized in an upper room, the ceiling of the room below was shaken down. Therefore in the afternoon she always went into the ground-floor to have the fit.

The clapping of the hands was such, that they bled, and she was obliged to put on two pairs of thick gloves, when the violence was beginning. If the ceiling was low, she would strike it with her hands, as she threw them up as well as about. An attempt to hold her made her worse, and sent the blood to the head and caused great suffering; "the more vent, the better she felt." This may suggest the propriety of

not restraining people in convulsions, but allowing the nervous excitement to expend itself without aggravation, and only taking care that they do not hurt themselves. If she lay down, a sense of choking compelled her to rise. Sometimes she struck the floor with her hands; and she would turn about, and quite round and back again. They always placed a thick well-wadded piece of carpet before the chair for her to jump upon. In order to keep her at such a distance from the wall that she could not hurt herself, they always put something around her waist, with a long loop, by which they could hold, and some of the family, in the violent stage of the paroxysm, stood near her thus to steady her; and she felt this "a great help."

The violence continued till 11 p.m., and then the attack gradually declined, and she at length gaped and sighed, and was able to go to bed at half-past twelve.

I went in the evening to witness the attack, and its strangeness and violence surpassed all my expectations. She seemed to suffer greatly before it was at all violent; but, at the height, the sight was awful.

She jumped forty or fifty times, clapping, twisting, stamping, &c., and panting; and looking wild and agonized: then she was quiet for a few minutes, not however speaking, and began again. Two years ago, she jumped but three times in each division of the fit; then nine; then twenty-four; and at last, this season, fifty times. Originally, too, before the fit began, she was delirious, and ran about the house for a short time.

She was always conscious of everything. She could not bear the weight of a bonnet on her head at any time.

The parents had been at a very great expense. She was at first attended in vain by Mr. Timpkins, and afterwards also by Dr. Pinkfield of Yeovil. They then came to London, and she was under Dr. Watson in the Middlesex Hospital, and discharged incurable; under Dr. Stroud at the North London Dispensary for three or four years; and under others, who all pronounced her incurable. She was seen by upwards of forty different practitioners.

Dr. Watson *shaved her head* and *electrified* her. Under the others she was *bled in the arm* TWENTY-FIVE *times; cupped* SEVENTEEN *times*, had TWO *setons*, THREE *issues*, *leeches* and *blisters* WITHOUT NUMBER, and physic WITHOUT END. She was in bed for SEVENTEEN days in a state of *salivation*. One practitioner attended her for a year and gave her carbonate of iron largely, and made her wear bags of steel filings on her back and feet, and silk stockings and gloves: but the filings increased her sufferings when she jumped.

The female function once ceased for six years, while she was bled and cupped: but its return did her no good.

All attempts at remedy had been given up. I told them that I could not say whether mesmerism would cure her; but I should be happy to try.

I requested Mr. Wood to mesmerise her: but the period for the fits to decline was now arriving, and great evidence of benefit could hardly be expected. However, if she was mesmerised in an attack, it presently became less violent. Eliz. Okey, who was a small feeble girl, mesmerised her once in the attack, and the mitigation was very great during the process. Mr. Wood and myself mesmerised her on April 11th, in the evening, in the violence of the attack; and she suffered less in it, and it lasted two hours less than usual, so that she was able to go to bed at eleven, and she slept better in the night. She was mesmerised for half an hour daily, early in the afternoon, for three weeks, when the fits as usual ceased in April.

In October, 1839, as soon as the attacks began, mesmerism was practised for half an hour daily, early in the afternoon.

Instead of increasing, as they had done up to the first day of mesmerisation, *the fits went off in a fortnight*, and she was mesmerised for a month longer. She never once jumped in the fits after the mesmerism was begun for the season.

In March, 1840, when the warnings of the attack began, she was mesmerised daily for half an hour. *The fits, instead of increasing, went off.* She was mesmerised daily for fourteen days, with one exception, feeling the worse for that omission; and then every other day for a month, and was so much better that she did not miss the mesmerism on the blank days.

October 1840. The fits hardly came on. She was mesmerised seven times during a month.

She has to this hour (Dec. 23, 1843), *never had the least return.* Not a particle of medicine was given.

The only sensible effects were great sleepiness, and an inability or strong disinclination to move or speak, although she was conscious of every thing. She was sleepy two hours afterwards also; and then felt perfectly well. Indeed, mesmerism always "strengthened and composed" her, even after all signs of the attacks had ceased,—it made her "so easy and comfortable." Formerly she was so nervous that she was confined at home most days in the winter; but now goes out fearlessly in all weathers; and I saw her to-day in perfect health.

This case bears a relation to what has been called the leaping ague; and solitary instances of a similar kind may

be found in the 5th and 7th volumes of the Transactions of the Royal Medical and Chirurgical Society of London. The disease is no doubt an inordinate and irresistible spontaneous excitement of the portions of the nervous system that produce the respective kinds of movement witnessed: just as murderous or thievish monomania is an inordinate and irresistible spontaneous excitement of the cerebral organs of the disposition to violence and of the love of property.

V. *Hysterical Epilepsy.*

In December, 1839, I was requested by Mr. Hallion, of Warren Street, to see a young lady, named Spong, residing at 31, High-street, Camden Town.

She was sixteen years old, and lying on her back upon a machine, on account of a curvature of her spine, and had severe epileptic fits, with some symptoms of Hysteria.

She had enjoyed good health till her thirteenth year, when, in the spring of 1836, she frequently fainted, and had a pain in the left side, and her spine became curved. In November of the same year, the faintings changed to epileptic fits. She was placed upon her back on an apparatus, under the care of Mr. Thornber. But the epileptic fits were so violent that the cure was prevented, and Mr. Thornber wished to give up the case. She required five people to hold her, and in spite of them all would turn round on her face. Mr. Carter, now of Reading, and then Mr. Hallion, mesmerised her twice a week for six months.

Her fits continued as frequent as before, but were less violent, so that she did not require holding, and was not exhausted, as previously, on coming out of them. She fell asleep when mesmerised for a quarter of an hour.

I mesmerised her in December, 1839, and she went to sleep the first time. I spoke to her and she answered me, and proved to be in the deeper sleep-waking, for she knew me and knew she was asleep.

I asked whether I should be able to cure her.

"Yes."

I enquired when.

"In four months."

Her attacks were numerous and in rapid succession when they came upon her. Originally they came every other day for six months; then once a week, and for six months on a Tuesday, at the same hour; then once a fortnight for the last two years. She had taken medicine all along, but in vain. Her face was always so swollen and red the next day that she could not be seen.

She predicted to me not only the period of their cessation, but the day and *hour* of each attack. She said the next would be on the Thursday, and the mother could scarcely believe her senses when she saw them come on that day. They returned about once a fortnight, on no regular day or hour; but *always as she foretold* to me in the mesmeric sleep-waking.

She opened her eyes at my bidding; but no attempt at tractive or other experiments succeeded; and no other powers were developed.

I mesmerised her twice a week for a month; and then only once a fortnight,—when the attack was expected, during the attack, and after it was over. Mr. Hallion also, however, mesmerised her always twice a week.

She had nine fits every attack, except the last, and then she had only one, exactly as she had predicted.

Trusting to her prediction, I discontinued the mesmerism when the four months were expired, and *the disease has never returned.*

I received the following note from Mr. Hallion at the beginning of this year:—

"My dear Sir,—

"I feel confident you will derive great pleasure in seeing an old patient of our's from Camden Town, Miss Spong, who you may recollect was perfectly cured of epilepsy by mesmerism. Her spinal complaint is now perfectly well also. I send her to you *merely* to shew herself, as another proof of the efficacy of an agent which has been so much calumniated.

"I hope you are quite well; and remain ever,

"My dear Sir,

"Yours faithfully,

64, Warren St., Fitzroy Sq., Feb. 14th, 1843. "JOHN H. HALLION."

I saw her to day (Dec. 23) in perfect health.

I must bestow the same praise upon Mr. Hallion and Mr. Carter that I did upon Mr. White.

She was always much stronger after mesmerisation: and, when I did it, she went to sleep sooner, and was quiet in the fits, the convulsions working only and not moving any part of her from its situation.

She lay on her back for the spinal complaint no longer than the following September.

Her gratitude, like that of nearly all the patients who have been cured, knows no bounds.

VI. *Epilepsy.*

A friend in Upper Harley Street requested me to see the nephew of her housekeeper, as he was troubled with fits;

and the youth, William Hodges, aged 19, a tailor, of 10 South Molton-street, came to me May 19th, 1841.

Three months previously he fell upon his left side on the ice, and, though his head was not struck, it was so shaken that he does not know how he got home, remembering nothing between the fall and his finding himself at home. As soon as he found himself at home, he had repeated fits, decidedly epileptic, so that many men could scarcely restrain him; and in four hours he was bled, and had no more fits for a day or two. But afterwards the least noise startled him, and caused a fit, even the sudden cough of a child. They were very frequent, and each left him weak for an hour.

That I might judge of their present frequency, I enquired how many had occurred this month, and found that there had been one on the 2nd, the 8th, the 14th, and two on the 15th.

I requested Mr. Wood to mesmerise him for me, and he was mesmerised for half an hour daily, *except on Sundays.*

He had no fit for a fortnight after the mesmerism was begun. He then was frightened by a person behind him saying he would be run over, felt ill,—"felt the fits in him," but had no fit till evening, when, going up stairs in the dark, a cat jumped out and he was instantly seized with a paroxysm. It was very severe—stronger and longer than usual, and he tried to bite in it; and felt ill and stupid all night, and did not sleep.

He had no fit again till the *second Sunday* after this; and had another on the *following Sunday.* As they probably occurred from the omission of the mesmerism on Sundays, he was afterwards mesmerised every day till the middle of August, and *he has never had a return to this hour, though very often frightened enough to occasion them had any predisposition been left.* He got married in August, 1842, and I saw him in good health to-day (December 24th).

The only sensible effect was an occasional drowsiness during the process, and invariably after it. Mr. Symes mesmerised him for Mr. Wood during a fortnight in the middle of the time, and he felt always very much more drowsy when Mr. Symes mesmerised him.

I prefixed to this article an 'elegant extract' from Dr. James Johnson. I close it with the following letter.

"S——. S——. Dec. 15th, 1843.

"Sir,—

"Will you excuse the liberty I take as a stranger in thus trespassing on your time.

"I have resided in this town as a general practitioner for the last three and twenty years, and have been a doubter as to the truth of phrenology

and totally incredulous as to mesmerism; entertaining such opinions, I have considered it waste of time to devote any of that (to me) precious article, in gaining information which I ought to have obtained before I came to such a conclusion, which I now much regret; but which is not to be wondered at when I say that I have read Dr. Johnson's Review for many years, in which the subject is not only treated with ridicule but denounced as unworthy the notice of a cultivated mind. The last week has made a strange revolution in my feelings, having witnessed some most extraordinary phenomena elicited on persons by a Mr. Brown, (of whom I know nothing,) in which he appears to excite the phrenological organs into action after having placed the person into apparently an unconscious state. But as this is done on a young woman who travels with him, it is liable to the greatest suspicion, and many persons openly state it to be an imposture. But having seen some very *wonderful* cases in my *own* house and on my *own* servants, where there could not possibly be any collusion, and having produced similar results by my own influence, I am anxious to understand the matter better, but feel myself like a ship at sea without a rudder. May I then beg the favour (and to apologize for the liberty I take) to request an answer to this communication, giving me *your advice* as to the best means of acquiring information on the subject, both as to the phrenology and mesmerism, either in your works or those of any other author. And I am particularly anxious to know your opinion as to mesmerism as a curative means, and also on phreno-mesmerism.

" Your answer (at your perfect convenience)
" Will confer a great favour on, Sir,
" Your very obedient servant,
" W—. B—. S—.

" To Dr. Elliotson."

I every week receive similar letters from all parts of the united kingdom. But I trust the journalists will stand out a little longer for our amusement.

JOHN ELLIOTSON.

37, Conduit Street, Hanover Square,
December 26th, 1843.

VIII. *Mr. Tubbs's Cases of Cures of various Diseases by Mesmerism.*

TO THE EDITOR OF THE ZOIST.

Sir,—Being in London a short time since with a young gentleman to consult Dr. Elliotson respecting the mesmeric treatment of Epileptic fits, which he had been subject to for five years, I mentioned a few cases which had come under my observation, proving the reality and efficacy of mesmerism in the treatment of many diseases. The Doctor thinking them worthy of insertion in some mesmeric publication, I beg to forward the enclosed notes of the cases for an early insertion in *The Zoist*, and shall be happy to furnish any other interesting ones that I may meet with during my practice.

I remain, yours respectfully,

W. J. TUBBS.

Upwell Isle, Cambridgshire,
September 12th, 1843.

I. *Delirium from grief cured in a few hours by Mesmerism.* Abraham Pearson, a shoemaker, aged 47, residing in the parish of Outwell, left his home at 5 o'clock a.m. on the 20th of June, 1843, to go for his daughter, a distance of eight miles, to assist her mother in making mourning, having just lost two children with scarlet fever. The poor man, who was doatingly fond of his children, had not slept during the previous night, and his grief prevented him from taking breakfast. On his return with his daughter, the day being exceedingly warm, he felt exhausted and stopped at a public house, at Lod Bridge, drank off a pint of beer, and immediately proceeded on his journey. When within three or four miles of his home, he suddenly fell down complaining of violent pain in his back. A cart was procured and two men had the greatest difficulty to keep him quiet. He was brought to my surgery at about 5 o'clock p.m. in a state of delirium. His pulse was full and rapid, his breathing hurried, and he was unable to articulate or swallow. Considering this a good case for mesmerism, I requested that he might be taken home, and promised to attend upon him as soon as I could leave the patients then waiting to consult me. At 8 o'clock I accordingly visited Pearson at his own house. On my entering his chamber, there were three men holding him in bed. His countenance was flushed; there was a general tremor of the body, a fixed eye, and still a bounding pulse. I requested that only one person (his son) might be present; took my place on the side of the bed, and commenced mesmerising him by the thumbs, and afterwards making passes from the vertex downwards. I had made but very few passes, when the patient suddenly fell backwards with his eyelids closed. I remained magnetizing him for a few minutes, and then left him, requesting the son to bring me intelligence of his father at 10 o'clock.

At 10 o'clock the son came, and stated that his father had not moved since I left him, and was still asleep. At 12 o'clock I went down and found him asleep, and he remained so until 9 o'clock the following morning, when he was awakened by some one entering his bed-room. I called at about 11 o'clock a.m.: found him rational, and as cheerful as one could expect under the circumstances: the only uncomfortable feeling remaining was a stiffness in his neck and limbs, which I soon removed by transverse passes and blowing on the parts.

II. *Muscular pain removed in a few minutes by Mesmerism.* Widow Sharp, aged 56, a shopkeeper at Outwell, went

to the river for a pail of water on the 20th of July, 1843, and on raising the pail sprained her back. She complained of much pain down the left leg in the evening, and the following day was unable to leave her bed.

July 23rd. Pain much the same; managed to sit up, but was unable to walk without excruciating pain in the loins and leg, and great numbness was felt in those parts.

When I called, the patient was in the recumbent posture, and had not been able to make her bed for three days. My patient was perfectly ignorant of mesmerism. Standing behind her, I commenced operating by making passes down the spine; when she instantly called out, "Oh! what are you doing?" I then made passes down the leg, when she said the pain was then in the leg. Transverse passes were now made, and she said *all pain was gone*. She instantly got up, walked to the door, and a few hours after called upon several neighbours who had visited her in the morning. She is quite well, and has never felt any pain since.

III. *Chronic Rheumatism cured in three hours by Mesmerism.*

George Fisher, about 35 years of age, labourer, living in a small alley, in Outwell, had been the subject of rheumatism for the last seven weeks, from entering a newly-built cottage. He applied to me on the 3rd of August, 1843, to be mesmerised. When he called, three gentlemen were taking their wine with me. I was leaving the room for the purpose of operating, when my friends urged me to allow the man to be mesmerised in their presence. The poor man soon made his appearance in the dining-room, moving slowly, bearing on two crutches, and his countenance manifesting much pain.

I had never mesmerised him before, but immediately commenced in the presence of my friends, one of whom was a surgeon, and all three sceptics, by applying the ends of my thumbs to those of the patient, and looking steadily in his eyes. It was twenty minutes before he fell into the mesmeric state. I attracted his legs some distance from the ground, then by pointing to the pit of the stomach attracted him from his chair, and he followed me round the room.

I next tried to excite the phrenological organs. The first I touched was Combativeness; when he sprung from his chair and commenced fighting. I asked him what he was thinking about? (remember, I suggested nothing). He replied, "He deserves it, and I would give him it." Tune and Language being excited, he sang. Wit, Imitation, and Self-esteem were all elicited in the most satisfactory manner possible.

While I was shewing the attractive power, I stepped backwards, and made a few darting movements towards my patient, and threw him backwards into one of the gentlemen's arms, and then again attracted him. I also stiffened the arms and legs at the wish of any present, and by blowing on the rigid limb instantly restored it to its natural state. My friends now being perfectly convinced of the reality of mesmerism, resumed their seats, while I allowed my patient to remain in the unconscious state.

At the expiration of two hours, I demesmerised him. He got up, rubbed his eyes, and walked up and down the room without assistance. On the gentlemen present conversing with him, he was ignorant of what had passed. All that he remembered was, that he came into the room with crutches, and that now he could walk without them. He left one crutch in my surgery, and the other he whirled in his hand in triumph on his way home. He has remained perfectly well ever since.

I have tried to operate on him three times since, but have failed to produce any mesmeric effects. Mr. H. Brooks being in the neighbourhood lecturing, he tried, but could not affect him.

For the accuracy of the above statement, I beg you to refer to the three gentlemen who were present at this interesting case:—Mr. John Peck, Farmer; Mr. Danford, Surgeon; both of Pason Drove, near Wisbech: and Mr. Stanton, Grove Academy, Wisbech, St. Mary's, Tolomon's Drove.

We have been favoured with some other interesting cases treated by Mr. Tubbs, which want of space will prevent us from inserting at length.

In one young woman he states that he established community of taste and feeling, &c., during the mesmeric sleep-waking.

In a case of paralysis of the nerves of sensation and of motion in a man about *seven feet* high and weighing about 17½ *stone*, he succeeded in restoring *sensation* in the legs by means of mesmerism, after cupping, moxas, blisters, strychnine, &c. &c., had failed; but he had not yet succeeded in restoring *motion*.

A boy, W. Strickell, aged 8 years, of Outwell, Norfolk, was seized, on the 8th of November, with head-ache, fever, &c., from getting his feet wet. On the 17th of November he was attacked with total loss of power and sensation, accompanied by coldness of the lower extremities, and contrac-

tion of the ham-strings. "He is like a babe," said his mother, "the use of his legs is quite gone." After being mesmerised for forty minutes he could walk, though with a tottering motion. The following day he was operated upon for half an hour; and on the day after refused to be mesmerised again, as he was *quite well*. He has never had any relapse.

Mr. T. says, "I have at this time two cases of wry-neck; one of which is gradually getting well after seven weeks mesmeric treatment. In the other case I have not yet done any good. I cured one case in two sittings; the rigid sterno-cleido-mastoid muscle becoming so relaxed during the mesmeric sleep, that I could bring the head down to the opposite shoulder: and it remained permanently cured after the second operation. . . . . I beg to add, that I have had *most unequivocal evidence* of the truth of the phrenological organs being acted upon; particulars of which I will give you at some future time.."

The following extract is taken from a Stamford paper:—

"At the request of many families resident at Wisbech, St. Mary's, and the neighbourhood, a lecture was delivered here on Thursday evening, the 10th inst., on Mesmerism and Phreno-Magnetism, by W. T. Tubbs, Esq., Surgeon, of Upwell. The proofs submitted were satisfactory and conclusive. The lecturer succeeded with two subjects in acting upon the organs without contact, and readily brought to an unconscious state several individuals present who were anxious to test the operator's powers. Repeated rounds of applause were elicited from a respectable and crowded audience; and the most sceptical were compelled to admit the important claims of a science which quackery and prejudice have too often succeeded in rendering ridiculous.—*(A new correspondent.)*"

IX. *Mr. Brindley's Cures of various Diseases and Case of apparent Clairvoyance.*

TO THE EDITOR OF THE ZOIST.

Stourbridge, Nov. 11th, 1843.

Sir,—Having been led to believe by Dr. Elliotson and Mr. Townshend that the following cases, attested as they are by respectable parties, will be acceptable to you, I have great

pleasure in sending them to you for insertion in *The Zoist*, if you deem them worthy a place in its valuable pages.

I have the honour to be, Sir,
Your very obedient servant,
T. B. BRINDLEY.

I. *Cure of Affection of the Heart of seven years standing.*

Henrietta Price, Windmill Street, Stourbridge, aged 22, has suffered from affection of the heart for seven years. She has been under the medical treatment of one or other of the following gentlemen during that period, none of whom could effect her cure:—Dr. Badley, Dudley; Dr. Blackinstone, Birmingham; Dr. Horton, Bromsgrove; Dr. Baker, Birmingham; Dr. Dudley, and most of the medical gentlemen of Stourbridge. At length by the kindness of James Foster, Esq., of Stourton Castle, she was admitted into the Birmingham Hospital, where she remained *eleven weeks*, at the expiration of which period she was pronounced *incurable*. She left the hospital, and for two years has been unable to work, and had remained up to the 8th of September, 1843, in the same afflicted condition. Her disease was pronounced to be an enlargement of the heart. On the day before mentioned, I visited her for the first time. I found her suffering intense pain, and could discern through her dress the violent palpitations of her heart. On placing my hand to her left side, I discovered a large swelling, which I imagine was occasioned by the great pain she suffered. I was informed by the girl's mother, that if she walked but a very little distance, the palpitations became so violent that she was ready to fall to the earth with exhaustion. Some one always accompanied her up stairs for the same reason. The girl being quite anxious to see what mesmerism would do for her, I magnetized her on my first visit, viz., the 8th of September. She was sent into the coma in three minutes. While in this state —after demagnetizing Hearing and exciting Language—I said to her, "Henrietta, how do you feel?" To which she replied, "Very bad." "Where are you bad?" "My heart, Sir." "Indeed, I'm very sorry for that." "Are you?" "Yes, indeed I am." "You are very kind." "What do you think I had better do at your heart?" "Please to pass your hand over it." This was exactly what I had intended to do, it being recommended by Teste and others. Judge my surprise therefore to hear this method recommended, when I had said nothing to her beforehand about the matter. I passed my hand over her side and manipulated upon it for

about five minutes, when the palpitations subsided, and her heart beat calmly. I then placed my hand to her side, and the pain passed away. When I restored her she was quite free from pain and palpitation. I continued to mesmerise her nearly every day till the 17th of September, when the swelling was quite gone and has not since returned. On that day she walked to Bellbroughton and back, a distance of ten miles, without feeling any ill effects from the journey. I have mesmerised her every day since, till the middle of October, and she is now free from pain, palpitation, and swelling at her side, and is quite well in every respect. This case has excited great interest about mesmerism in Stourbridge, as the girl is known by half the inhabitants to have been a great sufferer for many years.

II. *Cure of Affection of the Nervous System and General Debility, of twelve months standing, at Clent, near Stourbridge.*

"I hereby certify that Mr. T. B. Brindley, of Stourbridge, author of "The Omnipotence of the Deity," "The Evening Walk," "Leisure Hours," &c. &c., has in the course of one fortnight, cured me by mesmerism alone of a diseased brain, and general debility, of twelve months standing. During which time several medical men have attended me, and failed to cure or benefit me, though among them was one of the first physicians in Liverpool. A fortnight ago my pains were so excruciating, that my limbs were drawn in all directions, and I could not leave the house: now I am free from pain and weakness, and walk any distance I choose with pleasure, and can eat, drink, and sleep well. My pains were sometimes of so dreadful a nature as to make me groan so loud that my voice was heard to a very considerable distance, and I could not keep a limb still, so violently did I tremble and shake. But the first morning Mr. Brindley came to see me, he instantly arrested the pain and the violent movements of my limbs, by passing his hand across my body, and breathing upon me. At this, of course, I was astonished, and very willingly consented to be mesmerised, though I expected it would be a very painful operation, having never seen a person magnetized. Having submitted to the operation, I was delighted to find it so easy and simple, and now being quite well, have to thank God I ever heard of it; the doctors having given me up as incurable. The case is the more astonishing when it is remembered that I am an old man, my age being 68 years.

"I feel it my duty to Mr. Brindley and the public, to make my case known through the medium of your pages.

"(Signed) Thomas Hall.

"Attested by my wife, Margaret Hall, John Brooks, William Brinton, James Griffiths, Edward Partridge, John Harris, William Pearshouse, Richard Thomas, J. Cooper, Thomas Deeley, William Deeley, John Lewis, and Richard Lewis, all of Clent."

III. Serena Price, Stourbridge, cured by mesmerism alone, in one fortnight, of hysteric fits.

IV. John Braund, Stourbridge, cured in three days by mesmerism, of a violent pain in his left side, with which he had been troubled for twenty-one consecutive days, and general weakness.

V. Mr. Wm. Webb, Stourbridge, cured by passing and manipulating, of violent rheumatic pains.

VI. Mr. T. Brindley, Stourbridge, cured by passing and manipulating, of a rheumatic pain in his head and face, of one fortnight's standing.

VII. Miss Thomas, Clent, near Stourbridge, cured by manipulations and passes, of a violent rheumatic pain in her head and face. &c. &c. &c. &c.

These cases of cure I think, and I am fearful you will think, are more than enough. But I could give you many others, yea, scores of them if required. At first I met with great opposition from the doctors in our neighbourhood, but I am happy to inform you, that I have converted two physicians and three surgeons of the neighbourhood, besides hundreds of persons residing in the town, by these cures, and by some cases of *clairvoyance*. The two first cases I have sent you, have already appeared in one of our local papers, and have caused a great sensation in this neighbourhood. The following cases of *clairvoyance* shall conclude the present letter.

On the 5th of October, 1843, I magnetized Henrietta Price, of Stourbridge, in the presence of Dr. Dudley, R. L. Freer, Esq., Surgeon, and several others. While in the mesmeric sleep, I stated to Dr. Dudley that she was then in the clairvoyant state. He immediately said, "To test her then, send her to my house; and if she tells me what furniture there is in a certain room, I'll believe that mesmerism is not what I now believe it to be,—a gross imposture." Accordingly, having before satisfied myself by former experiments that she was really clairvoyant, I said to her, "Henrietta, go

to Dr. Dudley's house." "I do not like," said she. "Oh, but Dr. Dudley wishes you to go." "Well, I'll go then." "Are you there?" "Yes." "Go into the middle room up stairs, facing the New Road." "Well, I'm there." "What room is it, a sitting-room or a drawing-room?" "Why, neither; it's a bed-room." "How do you know?" "Why, I can see the bed in it, to be sure." "What else can you see?" "A swing glass." "Is it a large one?" "No; a middling size." "Has it a drawer in it?" "Yes." "Well, open it and see what is in it." "Why, some razors and a small brush with a bone handle." "What else can you see in the room?" "Why, some chairs, but they are not in their right places; the room looks all about; and the carpet is actually turned up all the way at the sides." "Are there curtains to the windows?" "No, I only see a blind." "How many windows are there in the room?" "One, two; only two." "What sort of bedsteads are they?" "French polished." "Are they very thick ones?" "Middling; I have seen thicker." "Do they touch the ceiling?" "Nearly." "Well, that will do. Now come back again from Dr. Dudley's to our dining-room." "Very well." "Are you there?" "Stop a bit." "Well?" "Yes, I am there now." "Look into that closet, and tell me who is in there." "Why, Dr. Dudley." "What is he doing?" "Tell him to go to market; there is a market-basket by the side of him." "I know that. But tell me what he has in his hand?" "Why its coming winter certainly, and he'll want it." "Well, but what is it?" "Tell him to go and ask Miss ——— what it is." "Oh, nonsense; tell him what it is yourself." "Why you put gledes in it." "What is the name of it?" "Well, if you are so dull, and must have it, it's a warming-pan." In every individual instance she was perfectly correct, never failing once to tell all we asked her.

I then demagnetized her, and mesmerised her sister, Serena Price, who had just entered the room, and who had heard nothing that her sister had said. She also is a clairvoyant subject: so I sent her (mentally) when magnetized to Dr. Dudley's house. When she was there she said, "Well, here I am; but I do not intend to stand here all night; how am I to get in?" "Why open the door and go in." "Well I am in; which room shall I go into?" "Go up stairs." "Which room shall I go into?" "How many are there facing the New Road?" "Three." "Yes, that's right; go into the middle one." She then accurately described the room, and said the carpet was put down straight, and everything neat and in its place. "Is there any one in the room then?"

"Yes." "Who?" "A young woman." "How is she dressed?" "Why like a servant should be, to be sure." "Oh, she is a servant?" "Yes." "And what is she doing?" "Why standing at the table, looking at herself in the glass." "What is she doing now?" "Pulling her cap forward on the head." "And now?" "La'! why viewing herself above a trifle." "What is she doing now?" "She's gone into the other room, and is moving some clothes off a chair." "And now?" "Just gone down stairs." "Where is she?" "In the kitchen?" "What is she doing?" "Sitting by the fire." I then demagnetized her, and Dr. Dudley instantly went home to discover whether all was correct that Serena had told us. Next morning I saw him, and before several gentlemen in a public room, he had the kindness and manliness to inform me that it was perfectly correct in every point, and that he was now a firm believer in the science.

BOOKS RECEIVED.

Le Magnétisme Animal, considéré comme moyen Thérapeutique; son application au Traitement de deux cas remarquables de Neuropathie. Par Charles de Résimont, Docteur en Médecine de la Faculté de Paris. Paris, 1843.

The Phreno-Magnet, for December. By Spencer Hall.

The Magnet, for July, August, and September. By La Roy Sunderland. New York.

The American Phrenological Journal and Miscellany, for July and Aug.

The Proper Sphere of Government. By Herbert Spencer.

Theory of Heat and of the Vital Principle. By Arthur Trevelyan.

Four Tracts, by Cosmopolite.

NOTICES TO CORRESPONDENTS.

H. P. T. of Hinckley, is perfectly right. The phenomena of mesmerism are physical facts, and to be observed and judged like all other physical facts.

Mr. Philip Dowe, Isle of Man. We are satisfied of the existence of matter, because we cannot help it. We cannot refine away the evidence of our senses. Mr. Dowe surely believes he has written to us on a *material* called paper, with *materials* called pen and ink. As a believer in the divine character of the Scriptures, Mr. Dowe must allow that the Almighty assumes throughout that he has supplied man with sufficient evidence of the reality of matter: or the Bible would not speak of earth and water, and the bodies of men and brutes, without first assuring us there are such things. Bishop Berkeley once knocked violently at Dean Swift's door in a pelting shower of rain. The Dean enquired the name of his visitor. "Berkeley," was the reply. "Come in," cried the Dean. "I can't," vociferated the Bishop, "you must open the door." "Never mind the door," said the Dean, "come in, come in, there is no such thing as matter, Berkeley."

We rejoice that such a man as Mr. Dowe considers us "*sincere and ardent lovers of truth.*"

V.I.V.E.—We rejoice that V.I.V.E. thinks *The Zoist* worthy to be called a "*glorious periodical.*" The word Zoist is not synonymous with the word *Zoologist*, because we who coined the word gave it a different meaning. Identity of etymology does not imply identity of meaning. The origin of the words *society* and *association*, and of *physic* and *physics*, is the same; but each is arbitrarily appropriated to a distinct object. The word *Biologist*, which he proposes, or at least *Biology*, is already in use as synonymous with Physiology, and substituted by several writers for the latter. Treviranus has entitled his work *Biology*, and Comte's section on Physiology is styled *Biology* in his Philosophie Positive. Besides, we could not now change our name, since we have a *good name*; and we hope always to have V.I.V.E.'S good will.

Dr. Atkinson, of Wakefield.—The mental powers of man and other animals are a matter of observation only, precisely like the vital functions of plants, and the phenomena of earth, air and water, and the starry frame; and are to be learnt by natural, not supernatural, means. When the Scriptures were appealed to on points of the natural sciences of astronomy and geology, those sciences were impeded and filled with error. The same holds as to the mental functions. Supernatural information can be intended only for supernatural matters: as Locke says, "Things beyond the discovery of our natural faculties and above reason, are, when revealed, the proper object of faith. Thus that part of the angels rebelled against God, and that the dead shall rise again, being beyond the discovery of reason, are purely matters of faith." (*Essay*, b. iv., ch. 18.) Bacon writes with all his strength against mingling religion with enquiries into nature. He calls it an *illegitimate, inauspicious connection, more injurious to science than open hostility*, excluding novelty and improvement, and admitting only what is orthodox. (*Nov. Organ.*, l. i., 89, and *Cogitata et Visa.*) Mr. Dodwell we dare say was very good and very learned, but his lucubrations are as childish as the Anti-Newtonian views of the pious Pope, and the Anti-Geological views of a pious methodist. Let us learn from Scripture to do justice, love mercy, and walk humbly; to visit the fatherless and widow, and the prisoner, and do to others as we would they should do to us.

Mr. Coster.—If sufficient particulars of the case have now been carefully observed to furnish a history of it, we shall be happy to receive it.

Dr. Collyer.—We are happy to find that this gentleman regards *The Zoist* as "just what was required." We do not see that Dr. Collyer's letter on his claims to the discovery of the mesmeric excitement of the distinct cerebral organs contains more than was stated in Dr. Elliotson's opening address to the Phrenological Association, published in No. III. Dr. Collyer, after accidentally making the discovery, at first scarcely noticed it, and afterwards *most positively* denied last summer "that the organs were ever excited by the transmission of any force from the fingers." See above, p. 232.

Nonvisi.—We intended publishing his first letter and requesting him to write us a paper according to the suggestions of his second. We now make the request; and, as perhaps the matter of the first letter would be embodied in such a paper, we defer publishing the first letter till we have heard again from a correspondent from whom we cannot hear too often.

Mr. Enderson, Truro, is disappointed at our not publishing instructions for mesmerising: while *M. A.*, on the other hand, writes us the following good letter upon the imprudence of persons mesmerising from printed instructions.

"I observe in the last number of *The Zoist*, that you purpose publishing directions how to mesmerise: it is very desirable, that the practice of experienced magnetizers should be made known, and the application to particular diseases. I think, however, that it is very imprudent for any one to practice mesmerism, by printed instructions, without learning from some person of experience, how to act when those embarrassing symptoms present themselves, which do occur sometimes with susceptible patients, and which occasion danger, if the mesmeriser is alarmed, or does not know what to do

in cases of emergency, particularly when too much force has been exerted on persons whose temperament is not understood. I have practised magnetism on a great number of persons, and though always acting with great caution, have had fainting and nervous attacks, but I have always retained my presence of mind, and succeeded in calming my patients and ultimately benefiting their health. I once saw a case of great danger at Caen, during the time that Mr. La Fontaine was there. Eugéne, his subject, who shewed insensibility during the mesmeric trance in so remarkable a manner, had become extremely susceptible from continual action. I one day came into the court-yard of the hotel where he resided, and found Eugéne with his back against the wall in magnetic sleep. He had been put into that state by one of the stable boys making a few passes before his face. Madame La Fontaine had Eugéne conveyed to an arbour in the garden, and placed on the ground, and attempted to recover him: but he rolled about in convulsions. Monsieur La Fontaine was sent for, and was much alarmed: he exerted all his force for a length of time ineffectually. The poor lad was utterly insensible, his jaw sunk, he was black under the eyes, and had the appearance of death: at last he burst into tears, but the organs of speech were paralyzed, and he could utter no sound: he was carried to bed, had symptoms of paralysis and alienation of mind, and was not thoroughly recovered till the end of a week.

"Now the works on mesmerism are generally deficient in pointing out the mode of action, when untoward symptoms present themselves. Mons. Charpignon says, the magnetizer is always competent to remove any bad effect he may have occasioned, if he retains command of himself, and acts boldly without alarm. The most effective modes of proceeding are to make horizontal passes; if there are spasms, to press the articulations; if there is pain in the stomach, to press the pit of the stomach with the points of the fingers, drawing them away horizontally, and to make rapid passes from head to foot with the palm of the hands (not the points of the fingers) at a little distance from the person; if there is pain in the head, to pass the fingers rapidly across the forehead with a slight pressure: magnetized water also may be given with good effect. By persevering in these modes, patients may be recovered from a state which would be dangerous, if the magnetizer did not act with decision and judgment.

"The danger of mesmerism in inexperienced hands, is strongly pointed out by Dr. Rostan, in the 'Dictionnaire des Connaissances Médicales.' He mentions obstinate head-aches, and partial paralysis, so produced, and he adds, that he has no doubt, death might ensue, if a magnetizer should be so imprudent as to venture to attempt to paralyze the organs of respiration. It would be so lamentable, that the progress of mesmerism should be arrested by any unfortunate case of rash inexperienced application, that I am induced to hope you may admit this letter of warning.

"Your humble servant, "M. A."

"I forward you an extract from a French journal:—

"Mons. Ricard, the able magnetizer of Paris, has lately undergone much persecution. The judges of a provincial tribunal, as entirely ignorant of the subject, as some of the lights of the medical world of London, decided that animal magnetism was a preposterous imposture. The court of Cassation has absolved Monsieur Ricard from the condemnation pronounced on him."

We agree so far with M. A., that we have declined giving formal instructions hitherto, lest we should not give all the information which would qualify a person for beginning to practice: and we have thought we were fulfilling our promise of giving practical instruction, by regularly publishing Dr. Elliotson's cases, which are in fact a sort of clinical lectures, such as, when good, are always highly prized in medical education, and enable the learner to comprehend the matter more fully and practically than a dry string of rules.

Fletcher Mandly.—We shall be happy to receive a full account of the case. We have heard of a similar fact.

Enquirer.—The meetings of the Phrenological Society are held in the Theatre of the Marylebone Literary and Scientific Institution, 17, Edwards Street, Portman Square, on the first and third Wednesdays of the month, at eight o'clock in the evening. But in order not to clash with Christmas festivities, the President announced at the last meeting of the Society that there will be none on the 3rd of January. The meetings will be resumed on Wednesday, January 17th, when a paper is to be read by Mr. Deseret, of Edinburgh, on the Organ of Wonder.

Veritas Veritatis.—Dr. Verity withheld a legacy bequeathed by Dr. Roberton to the Phrenological Society of Edinburgh, as alluded to in our first number, p. 41. We give the following summary from the *Gazette des Tribunaux*, of the 4th and 5th inst.:—"About two years since, a Dr. Roberton died at Paris, where he had resided above twenty years, bequeathing a considerable sum to the Geological Society of France, and the remainder of his fortune, which was estimated at £16,000, to the Phrenological Society of Edinburgh; constituting Dr. Verity his sole executor. Upon the ground, however, that the Phrenological Society of Edinburgh had no legal existence, Dr. V. absolutely refused to pay the amount of the legacy to the claimants; and, having realized the various securities, paid over two-thirds to the heiresses-at-law, and quietly put the remaining third into his own pocket. It seems, however, that no account of the actual amount of the proceeds could be obtained from him. 'But,' said the senior Judge, Seguier, to Dr. Verity's counsel, 'you have your pockets full of the bequeathed money; why do you not give an account of it?' 'Doubtless,' replied the counsel, 'we have our pockets full, but we do not want to empty them into the pockets of those who have no right to it,—who are only a being of the imagination, and do not fulfil the first of all conditions—that of existing, &c.' The Society, having instituted proceedings against Dr. V., prayed that an inventory of the securities on the monies arising from the sale of them might be paid into Court. Dr. V. resisted this in every way, raising all kinds of technical objections; and action after action was brought by the Society in the different French Courts. 'What,' exclaimed the senior Judge again to Dr. V.'s counsel, 'you make an appeal upon such contemptible grounds as these? Why you want the whole of the legacy to be swallowed up in law expenses!' These remarks of the Judge clearly shew his view of Dr. V.'s conduct, upon which we need offer no remark. By the last judgment of the Court of Appeal, it has been awarded that Dr. V. shall pay into the Court, within three days of the verdict, the value of the securities, or the proceeds arising from their sale; in default of which, he is condemned immediately to pay into Court the sum of £1200, on account of the same, and £2 a day until the above sum be paid.

DEPTFORD CASE.

We have every reason to believe that the case of the boy at Deptford was a genuine and beautiful case, though, simply from not having witnessed it, we will not take upon us to assert there was clairvoyance: and we have heard from Dr. Elliotson, that he did not see it, but only gave instructions upon a case laid before him. The boy never was in any danger. We have seen a letter from Mr. Smith, jun., who mesmerised him, to Dr. Elliotson, written the day after Christmas-day, in which it is stated not only that the boy is perfectly well, but "much improved in health, and is exceedingly cheerful. Mesmerism has done wonders for him." Mr. Smith adds, "We have had the boy mesmerised twice by Mr. Vernon in the presence of the medical men of the neighbourhood. Mr. Hope (the surgeon who ventured to publish in the papers that the whole thing was a hoax) made an arrangement to meet them to-day (26th inst.,) and coward like was afraid to come and stand the test."

END OF THE FIRST VOLUME.

WALTON AND MITCHELL, PRINTERS, WARDOUR-ST., OXFORD ST.